





THE

Excellency, Necessity,

AND

By USEFULNESS *Maron*
of OF 1674.

PATIENCE.

AS ALSO

The Patience of JOB,
in servi Deo AND *His Estate*
The End of the LORD.

OR,

The Glorious Success of Graci-
ous SUFFERING.

In Two Treatises, very seasonable for our
present Times.

By *William Bell*, Mr. of Arts, Late Preacher
of the Word at *Hyton* in *Lancashire*.

Whereunto is added a Preface by Mr.
Richard Baxter.

London, Printed for *Nevil Simmons*, at the *Princes*
Arms in *St. Paul's Church Yard*. 1674.

Isaiah 40:31

and

USEFULNESS

PATIENCE

The Patience of JOB

The End of the LORD

The Glorious Success of Grace

ONE EUREKA

The Lord's Love, His Faithfulness, His

Power, His Mercy, His Grace, His


Love, His Faithfulness, His Power, His

Mercy, His Grace, His Love, His

Faithfulness, His Power, His Mercy, His

Grace, His Love, His Faithfulness, His

Power, His Mercy, His Grace, His Love,



To the READER.

Reader,

I Have many Reasons to think, that this Treatise will find a common estimation and acceptance with Men who mind the Interest of their Souls, and use to look Heaven-ward for a Remedy of their Troubles: Especially from 1. The common Necessity of the Subject. 2. The Suitable and skilful manner of handling it.

1. No Man Loveth Sufferings: Yet no man can escape them: And they that cannot attain their first desires (of escaping them) do Naturally next desire alleviation, abbreviation, and due Remedies. If this Book of Remedies should be as common as the Maladies, every Family, every Person would have one. For, 1. Whilst man is Mortal. And 2. While Saints are imperfect and so full of sin. 3. And whilst they live in such a World as this, he that looketh to be free from Sufferings, may as wisely look to have day without Night, and

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Summer without Winter, and to be free from the incommodities of the Air he breatheth in, or the mutations or motions of the Wind.

Job 5. 6, 7

Though sorrow spring not from the womb
of Earth,
Nor Troubles from the Dust derive their
Birth;
Yet Man is Born to numerous miseries.
As dying sparks from trembling flames
arise.

Job 14. 1, 2.

Ah! Few, and full of sorrow, are the
days
Of Man from Woman sprung, his Life
decays,
Like that frail flower which with the Suns
uprise,
Her bud unfolds, and with the Evening
dies.
He like an empty shadow glides away,
And all his Life is but a Winters day.

Sandys.

Since sin became Natural to us, that is, the unhappy, unnatural, accidental corruption of our Nature, Suffering and Mortality are Natural

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too. Death is the Wage of sin : we have eaten, and we lye ; we would needs have the forbidden pleasure, and we shall have the unwilling pain. We have walked contrary to God, and he will walk contrary to us. We have found out many ways of sinning, and be sure our sin will find out us. For all the Redemption wrought by Christ, till we have done with sin, sin will not have done with us : Till we have done Offending God, God will not have done offending us : While we displease him, he will displease us. As sin dwelleth obstinately in our Souls, sorrows shall dwell in our Flesh and Bones. As we lye down, and rise, and walk in sin, we shall lye down, and rise, and walk in sorrows ; (unless stupidity be preparing us for greater sorrow :) And as the roots of sin remain in the most Mortified, so do the springing roots of renewed Sufferings and Grief. As every faculty is the seat of sin, and every Member the Instrument to execute it, so every faculty is the seat of sorrow, and every part, from Head to Foot, is still prepared to suffer pain. And as long as there are Creatures about us which we have over loved, or any way by sin abused, there will not want Messengers of God's displeasure, nor Instruments of our woes. They are not cursed for themselves, nor to themselves, but for us, and to us. As

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of God, and through him, and to him, are all things which are good; so of us, and through us, and to us are all things that are evil. If we can make God's Creatures which are good, to serve our Lusts in displeasing God: He can make them to serve and please his wise and righteous will, in Afflicting and displeasing us. And as the Contiguity of Snow and Ice increase the cold, many sticks or coals do magnifie the heat or flame of Fire; so sinners and Sufferers do by their numbers and converse increase their woe. Though our Societies be necessary to our good, they are like our Natures, corrupted and made the Seat of magnified Evils. And as the Members of the Body suffer not alone, but the conjunct parts must have the pain of their proximity, so even the more innocent (much more yet sinners) must bear their part in the sorrows of the Societies, in which they live. God indeed instituted Societies for our benefit, but flesh and sin have made them proportionably the multipliers of our troubles, when we think of the helpful good in others we say, woe to him that is alone: And necessity driveth us into Families, Cities, and Common-wealths; but presently sin filleth our Chambers with the smoak of Crosses, Contentions, or Confusion, and turneth our dwellings into Houses of Correction.

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rection, and our publick Societies into Bedlams or tumultuous crowds, or into Ordered combinations of Foxes and malicious Foes, and then we cry out, Woe is me that I sojourn in Mesheck, and that I Inhabit in the Tents of Kedar; my Soul hath too long dwelt among the haters of Peace; I am for peace, but they for War, Psal. 120. 5, 6. The sins of Societies and multitudes are great Sins: And the sufferings of Societies and Multitudes are great Sufferings. And though it would be some ease, Socios habuisse doloris, to have Companions in our sorrows, when they are free themselves, or fit to help us; yet it is but an increase of our Calamity to suffer among a multitude of Sufferers: Their groans will pierce our hearts the deeper, and Love will make all their sufferings to be ours: And their own Calamity will dispose them to afflict us more, and indispose them to relieve us. It is some benefit to lye sick among our Friends, that are themselves well, and ready to help us: It doth us some good to see that they have ease while we have pain: But to lye sick in a House where the Plague hath confined every one to his own Couch, and to have our Houses to be worse than Hospitals, and none left well to help the rest, this is no ease to any, but a devilish disposition, that

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would not be miserable alone. *Alas!* we are none of us Ignorant alone, erroneous alone, hard-hearted alone, unbelieving alone, self-conceited, self-willed, self-seeking alone, proud alone, peevish, passionate, and discontented alone; we are all such in some degree, and some, yea, multitudes, yea, almost all in so great and odious a degree; as tendeth greatly to the temptation and vexation of the rest: Seneca could say, *Quid ulcus leviter tangam? Omnes mali sumus.* Why should I lightly touch the Ulcer? We are all naught. In plain truth, those that complain most, and fly fastest from others as noysome Sinners, have not alwayes the least dangerous or least noysome sores. And even those that come about us as our Friends or Surgeons, or Physitians to help us, and think themselves to be almost well, do often more deeply Infect us with their contagion, or at best annoy us with the stink of their Putrifaction.

And as it is not the Body of Man alone, but principally the Soul which is the seat of sin; so is it not Civil Societies alone, but Religious Church-Societies also, that are especially the seats of Sorrow. *Alas!* the Ignorance, the Error, the Obstinacy that frequently are published in such Societies. *Alas!* how many of them are but the Congregating of the proud,
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the selfish, the cruel, the perverse, the worldly, the unbelieving, the sensual, the contemners of God: As if they could not offend him enough alone, unless they joyned in multitudes to provoke him, and Assembled against him, as Corah and his Company did against Moses and Aaron, when they cryed out, that All the Congregation was Holy? What wonder then if our Assemblies are places of Confusion and Complaining; And if our greatest sorrows, and disappointments and lamentations be there or thence; and if our Church-griefs be deeper than our Family or Civil Sufferings; whilst Ignorance with proud self-conceitdness maketh us all wise while few are wise and all good, whilst most are bad, and all in the right, whilst few are of our mind or way, (and the Romish boast of Universality, proceedeth but from the greater Victory and predominancy of Error) whilst Love, and Peace, and Order are gone home, and Malice, and Contention, and Confusion are Assembled, and keep the places; whilst Ignorance teacheth the People Knowledge, and Pride gets up to Preach Humility, and Passion, and Dividing Principles, and Interests must be the Preachers of Unity, and Peace; and Sensuality must Preach up Temperance, and Sobriety, and

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Godliness must be propagated by them that hate it. What wonder if we have too many Churches, and too few? And Pastor against Pastor, and Churches against Churches, making a Religious War among us, if the cries, or the Blood of Souls, and the Confusions and Desolations which we have seen, do tell us the difference between Ecclesiastical War and Peace. And if it be the mark of the just, to be sorrowful for the Solemn Assemblies, and to bear their reproach as a heavy burden, Eph. 3. 18, And if any Congregation chuse the Bryar for their King, and put their trust in its shadow, it is no wonder if it rent them, or if fire come out from the Bramble and devour them, Judg. 9. 15.

And it is not Godliness that will exempt us from the need of Patience. Our Godliness goeth not before our sin, and therefore doth not prevent our Suffering, but only Sanctifie it to our Spiritual good: And Sanctified Sufferings are not imaginary, but real Sufferings; and our Patience is part of the fruit of their Sanctification. And Holy Persons are Holy but in part, and therefore have still both the Efficient cause of sorrows in themselves, and the Diseases which call for these unpleasant Remedies. And Christ will give Physick to his Children in his Family when
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he troubleth not strangers with it who are out of doors. If our Understandings only were Diseased, Instruction only might do the cure. But whilst our Wills are the principal seat of sins, and so much Pride, and Sensuality, and Worldliness, and Ungodliness remaineth at our Hearts, Correction must make Instruction profitable, and must open the door that Counsel may come in, Psal. 94. 12, 13, 14, 15. Blessed is the Man whom thou Chastisest, O Lord, and teachest him out of thy Law, that thou maist give him rest from the days of Adversity, untill the Pit be digged for the Wicked; For the Lord will not cast off his People, neither will he forsake his Inheritance: But Judgment shall return unto Righteousness, and all the upright in heart shall follow it. The Book will not serve without the Rod, with such as we. O safe Affliction! O dangerous Prosperity! How few are not somewhat better for the one, and how few are not not much worse for the other? If ever we be wise it is when Affliction undeceiveth us, and the sentences of Death doth pronounce the great Names of God, and Glory, and Eternity so loud in our Ears, that we hear not them that talk of Vanity and Pleasure, Profit and Honour, or Reputation, become no Names to us, but

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insignificant sounds. And surely the Seed, who are Born after the Spirit, and have their Treasures, their Hearts, and their Conversations in Heaven, shall suffer by them that are Born after the Flesh, and have their Treasures, their Hearts, and their Conversations on Earth, as long as the War between the Seed of the Woman and of the Serpent must continue, and as long as the Canaanites are the first Born of Adam, and as long as the World will hate those that are not of the World, but are called out of it, and do renounce it, and are not conformed to it, John 15. 18, 19. 33. Rom. 12. 2. If Christ was of the World, or his Kingdom of it; If the World did not use him with unrighteous Cruelty, but with deserved Honour. And if the World and God be reconciled, and the Love of the World is not Enmity to God, and the Father, and the World may both be Loved, then may Believers expect Prosperity, and need not look for Suffering days. But if all this be contrary, (John 8. 23. & 18. 36. James 4. 4. 1 John 2. 15.) Then must we look to be chastened of the Lord, that we may not be condemned with the World, 1 Cor. 11. 32. and must not marvel if the world hate us, 1 John 3. 13. For the world knoweth

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et h us not, because it knew not Christ,
1 John 3. 1. If the Love of the world be
the damning sin, which keepeth us from the
Beatifying Love of God, be sure that God
will not cherish it in his own, nor leave it un-
cured through a fond over-tenderness of our
Flesh. And while Ignorance, Sensuality,
and Malice are the Characters of Satan's
Church, there are millions of Thoughts, and
Tongues, and Hands to be engaged and acted
by them against the Kingdom and Servants of
the Lord. Can we dwell in the fire and not
be burnt? Are the Godly through their re-
maining passions and infirmities so great af-
flictions of one another, and have the nearest
Friends their troubling frailty, unsuitableness
and crossness to each other? and shall
we look for greater peace from the ungodly?
or that the Children of the Father of Lies,
and Murders should be more kind or just to us,
than the Children of God? Or that the
Wolves should be more merciful to the Sheep,
and more comfortable companions, than they
are to one another? I conclude therefore, that
while Man is Man, while Saints are Saints,
and yet imperfect, while the World is the
World, malicious, impudent, and blind,
and whilest we must continue in it; no Soul,
no Family, no Church, no State, no parti-
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cular Relations, no Husband, no Wife, no Parents, no Children, no Masters, no Servants, no Pastor, no People, no Prince, no Subject, shall be free from sufferings; but especially those, whose endless Sufferings must be now prevented.

But if they cannot be avoided, can they not be made light, and wholesome, and our benefit? Yes undoubtedly they may, and will be, if we abuse not our Adversity, when we have abused our Prosperity. And Patience is one of the alleviating means. True Mortification makes nothing of the tempting pleasure; and Patience makes nothing of the loss, or pain. A railing tongue may give us the most provoking language; and a reproachful Pen may ingeniously, and voluminously slander us: but they cannot move the mind to sin, nor abate our love, nor deprive us of our peace or joy, while Patience well performs its work. Lies, and Calumnies may reach our Ears, but they can go no farther, while Patience is the Door-keeper of the Heart. Oh how many a boiling, and uncharitable a thought? how many a furious foolish Passion! how many a rash and raving Word, will steadfast cordial Patience prevent! How many a Soul would it keep in sweet delightful peace, that is now in frequent trouble and distraction?

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on? How many complaints and murmurings would it prevent? How many unquiet miserable Families would it quiet and compose? Had you but Patience half answerable to your Profession of Christianity, you might save your selves the torment which your proud and peevish hearts receive from every injury or sharp word? from every unkindness, and cross look? from every contradiction of your conceits and wills: might save your selves the labour of complaining unto man; yea, and of your peevish Prayers and Complaints to God; and of all the fretful uneasie thoughts which day and night torment your mind: Is not Patience better than all this? Do you think that Ministers and Friends, and God himself, must cherish you in your self-tormenting froward mood? Will you profane Gods Name, by entiling Holiness, to all the moans, and tears, and prayers, which meer impatience poureth out? Have Ministers, and Friends no better work, than to rock the Cradle for Children of thirty, forty, fifty, or sixty years of age, that are still crying and complaining longer than they have some one to lull them into quietness, with such flattering words as we use to Babes? The whole Art of Satan exercised by the instruments Pievishness, Contentions, Belying, Reviling, Deriding, Defaming, Accu-

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Accusing Falsely, Imprisoning, Condemning, Putting to Death, cannot deprive a Soul that is fortified with constant Patience,³ of its Love, or Peace, or Joy. Because that by Patience we possess our Souls, we are Masters of our selves, and of our comforts; the possession of which is lost to the Impatient,⁴ Luke 21. 19. Rom. 13. 10. Heb. 6. 12. Tit. 2. 2 Rom. 15. 4, 5. And the whole art of the wisest and holiest Minister or Friend, cannot preserve the Peace and Comfort of an impatient peevish Soul, one year, one month scarce to an end, though you would speak nothing but words of Oyl and Sugar to them, though you stroke them, and flatter them, and serve them, and employ the height of all your parts and faculties to please them. They will contract disquietness from all that you can say or do, and make their own expectations of more than you are able to do, to fetch in the daily food and fuel of their quarrelsome discontents: And as Seneca saith of them that have Sores and Ulcers, If they do but think that you do but touch them, they are hurt, If they do but imagin that you slight them, or neglect them, or pay them not the respect which they think you owe them, you are the men that break their peace. An Aspen leaf may as well be unmoved in a windy day, as these persons

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sons have peace in such a world as this. Their peace and quietness is at the mercy of every one that will but speak to them, or look upon them. Nay, it is past the power of their friends to keep it. We can carry Infants; but if you must be carryed at forty years of age, you may lie in the dirt, when you have wearyed those that carry you. In a word, How much sin, of heart, and tongue, and action; how much trouble of mind, of Families, of Church, of State, would stedfast Patience prevent? How blameless, how quiet would it make our minds and lives? How easie and nothing would it make our sufferings from men? How light would it make every Cross? And how would it confound and weary our afflictions, when they see that they cannot make us miserable, nor abate our joyes?

2. But all this, and much more is laid open in this Treatise, so clearly, and yet briefly, so fully, so methodically, with such exceeding pertinent Texts of Scripture, to illustrate and confirm whatever is spoken, that I will not detain the Reader from it, with any more Preface; but only tell him, that as Necessity maketh the Subject suitable to almost all, and will continue it so, till the end of the world, and make Books of Patience always seasonable, to all men, but especially to weak Believers

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lievers; so the manner of handling it, hath so much to invite, and delight the Reader, and nothing to weary, or offend him, that I take it for my praise that I am employed in praising, and recommending so praise-worthy a Work; and shall pray for the time, when the Author may Preach, as well as Write.

The Servent of the Churches
Peace, and Patience,

Rich. Baxter.

Feb. 1. 1669.

To



*To the Christian Reader, especially the Sons
and Daughters of Affliction:*

Christian Reader,

IF thou be a Disciple of Christ, and
hast Learned to take up his Cross
daily, how welcom will this short
and pithy Discourse of Patience,
and the Reverend Author be! The Reve-
rend Author; who hath Suffered, and learn-
ed, Practised, and Preached Patience, if
not by Tongue, yet by Pen, *Jer. 36. 43, 5,*
6. The Discourse, wherein the Nature;
Excellency, and Usefulness of this suffer-
ing Grace is so lively decyphered, so high-
ly commended, so rarely exemplified, so
wisely directed, so earnestly promoted,
that in reading, thy heart will be filled with
comfort, and thy mouth with blessing (as
David's was) saying, *Blessed be the Lord*
God of Israel, who sent thee to meet me this
day, and blessed be thine advice, and blessed
be thou who hast taught me Patience, *1 Sami:*
25. 32, 33. It was the blessing of afflicted
Joseph (the Churches Treasurer against the
time of sore Famine) *that he was fruitful*
in the Land of his Affliction, *Gen. 41. 52:*

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The Prophet *Ezekiel* had Visions of God in the Land of his Captivity, *Ezek.* 1. 3. and the Apostle *John* in the Isle of his banishment, *Rev.* 1. 9, 10, 11. Instructions & Comforts fitted to the condition, time, & place have exceeding weight, and worth, bringing clearer light, more lively comfort, and vigorous strength. *A word spoken in due season, how good is it?* *Prov.* 15. 23. *Like Apples of Gold in Pictures of Silver,* *Prov.* 25. 11. Highly precious, as enriching, and delighting. Such is this word of Patience, which hath been kept from thine ear, but God hath brought to thine eye. Bless God for this Fruit of suffering. Read and learn, learn and practice, grow in Patience, and the Exercise of it, so shalt thou profit by the study and labour of this Scribe (mercifully instructed unto the Kingdom of God) and shalt reap, and rejoyce with him, in the day of gracious recompences, which is the Prayer, and will be the comfort of him, who, through Grace, heartily desires the Increase of thy Faith, Hope, and Patience, in order to thy present Comfort, and future Crown.

John Angier.

August 17. 1668.



TO THE

Christian. Reader.

T *Houhest here (Courteous Reader) a
Discourse concerning Christian Pati-
ence, which is in the number of those Graces,
whercof every true Christian hath daily, and
special use, whilst he is in this world. In Hea-
ven, when we shall be perfectly blessed, with-
out any fear either of sin or sorrow, there will
be no need of it. But this life, is a life of
misery. Man is born to trouble, as the
sparks flie upwards, Job 5. 7. Especially,
it seemeth good unto our wise and gracious
God, to exercise his precious ones, under the
Cross, whilst they are here. They are his
choice Vessels, and therefore he will refine
them in the Furnace of affliction, Isa 48. 10.
that they may be purged from their dross. Ma-
ny are the troubles of the Righteous, Psal.
34. 19. We must through much tribulati-
on enter into the Kingdom of God, Acts
14. 22. Yea, and all that will live godly in
Christ Jesus, must suffer persecution,
2 Tim. 3. 12. Now true Christian Patience
makes us ready and willing to submit and give*

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up our selves to God, in reference to such a dispensation (however ungrateful it be to flesh and blood) to be wholly at his dispose: Here I am (saith David) let him do to me as seemeth good unto him, 2 Sam. 15. 26. And so in the Prophet, which was exactly fulfilled in Christ, I gave my back to the Smiters, &c. Isa. 50. 6. with Mat. 26. 27. It also helps us to profit by the Rod. It stills that quarrellousness of spirit, that hinders the kindly working of afflictions, that they bring not forth the peaceable fruit of Righteousness, unto them that are exercised by them, Heb. 12. 11. Patience makes us content to have our Sores searched to the bottome, to have them opened with the Tents of our wise and best Chyrurgeon, to have the dead flesh consumed with his Corrosives, and to let his smarting Plaisters ly on, till they be thoroughly healed. If we need a strong Purgation, or to be continued in a Course of Physick long, however it may put us to pain, and make us very sick for a time, yet Patience makes us willing to abide it; it being the way of God, the best of Physitians, to cure us of our spiritual Maladies. Flesh and blood would have corruption favoured, and tenderly dealt with, desires ease, pleasure, fulness, plenty, and what is contenting unto sense. But Patience, that is
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of a right stamp, is willing to be rid of sin what ever it costs, though we smart for it, and be crossed in that which we naturally most affect. When God casts us into the Furnace of affliction, flesh and blood would be quickly out; but Patience makes us willing to abide therein, till our dross be purged from us. And there is no kind of affliction, that it is startled at, or shrinks back for; be the affliction in the Body, or in the Name, or in the Estate, or in the Friends: nay let the affliction be in the Soul, that is of all other afflictions the keenest and sharpest; let the affliction come from God immediately, or let men be the Instruments of it. It can brook the unkindnesses of Friends, the hatred and opposition of Foes: the disfavour, and frowning countenances of great ones, the contempt and scorning of the abject, which yet was bitter unto Job, that mirrour of Patience. Job 30. 1, 2, 3, 4, 5, 6, &c. It sails calmly through all Seas, let the winds be never so loud, though the waters thereof roare and be troubled, though the Mountains shake with the swelling thereof; Psal. 46. 3. and in the midst of the greatest concussions, and most terrible Earthquakes, remains unshaken, possessing sweet quietness within, when there are the greatest stirrs abroad. It is so far from being turned back by the Cross,

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that it thereby gathers strength: and the more it is exercised, the more it grows. Tribulation, saith Paul, worketh Patience, Rom. 5. 3. and so James saith, doth the trying of our Faith, Jam. 1. 3. 4. And the more the temptations are, & of the longest continuance, the work of Patience is thereby the more perfected. It is the great glory of this noble Grace, that the more is laid upon it, the more it can bear; and as afflictions are lengthned forth, so it still stretcheth forth it self, for to endure. And therefore, no wonder, though it make the Persons renowned, that excelled in it. Job's afflictions were great, and extraordinary; and the rare and matchless Patience (if we speak of the Patience of a meer man) that he exercised under them, will make him famous to the World, and whilst that stands on record (as it must do for ever) which is written of him, You have heard of Patience of Job, his rare and incomparable Patience. This was that, which Crowned the Martyrs of old, and of latter times, with exceeding great glory: and did win that credit to the Truth, for which they suffered, that thereby their most malicious Adversaries were exceedingly confounded; Strangers to the Truth, and Ways of God, brought over to be in love with that Religion, that bred up the sincere imbracers

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cers of it, unto such invincible Patience, as under the greatest kind of sufferings they manifested; the owners of the truth of all sorts, both weak and strong, were thereby marvelously confirmed and strengthened, and the mouths of the most obstinate Enemies stopped, by the wonderful Patience of those meek lambs of Christ, that yielded themselves with so much chearfulness to bear, and that without murmuring, the most exquisite Tortures that Hell could invent.

It is recorded, as for the Credit of that Faith which they professed, so for the everlasting Renown of those most Noble Worthies, who were killed by the Beast, to whom was it given to make War with the Saints, and overcome them, and who in expectation of a glorious Issue out of all their Sufferings, did Exercise incredible Faith and Patience; Here is the Patience and Faith of the Saints. It is a gloss, which (I think) the Text will bear, the great Sufferings they under-went, was, as the matter about which their Patience and Faith was Exercised, so that whereby those Graces were exceedingly commended: As on the contrary, Murmuring, Complaining, Unquietness, and Impatience, under the Cross, stains the Glory of Men's Sufferings, let the Cause

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Cause for which they Suffer be never so glorious; to say nothing, how it robs them of that Comfort and reward of their Sufferings, that otherwise, they might enjoy.

But this Patience that brings such glory to God, and comfort to the Sufferers, is not a Flower that grows in every Garden, much less is it to be found in the Heathy Wilderness, or barren Desert. It is that, which the Heathen Philosophers were strangers to, although by the glimmering Light of Nature, they discoursed such things about Patience, as may be the shame of many Christians: But they being destitute, both of the Light of God's word, and the Light of Faith, it could neither be Taught, nor Learned, in any of their Moral Schools. It is that, which no Natural Man hath any share of, however accomplished with the rarest parts, and most excellent endowments, both Natural and Acquired, that Nature can possibly reach to; not any formal Professor, or glorying Hypocrite, whatever common gifts of the Spirit he hath attained unto. No, the true proper Seat of this rare, and most excellent Grace, is onely the Gracious, and Sanctified Soul; that having been powerfully awakened by the Law Ministry, been inlightned, and thoroughly convinced of it's sinfulness, of the just desert of Hell, and
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everlasting Torments, doth readily acknowledge, that whatever falls short of this, is Mercy; and therefore sees, there is no cause to murmur, though it meet with a deluge of Afflictions in this World, though deep call unto deep at the noise of God's waterspouts, though all his Waves and Billows go over it, *Pfal. 42. 7.* And not onely so, but having also embraced the Lord Jesus, in the free offer and tender of him in the Gospel, in the Arms of it's Faith; and now apprehending God through him, to be a reconciled Father, and all the exceeding great and precious promises, *2 Pet. 1. 4.* made in God's blessed Book, for the support and comfort of the Elect, to belong to it, and laying claim to them all as it's own; and having for it's stay, in the midst of those Waves and Billows, with which it may be tossed, whilst it is on the Sea of this World, Cast Anchor in Heaven upon Christ, that sure and unmovable Rock, by a true, firm, and lively Hope, which Hope it hath, as an Anchor of the Soul, both sure and stedfast, *Heb. 6. 19.* it can now lift up the Head, and quietly endure the greatest storm, in assured expectation, that it shall ere long arrive at a safe Harbour; and being thus furnished with the shoes of Patience, or the preparation of
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To the Christian Reader.

the Gospel of Peace, it can go through Briers and Thorns, yea, trample upon the sharpest Rocks, or roughest and hardest stones that are in it's way.

And this is the Patience, that is Treated on, by my Reverend and Godly Brother, in the ensuing Discourse; Wherein thou hast, (good Reader) the Nature of this so Excellent a Grace plainly opened, the Necessity and Usefulness thereof in several weighty Cases shewed, and the Practice of it solidly and soundly urged. But the profitable and wholesome pains, taken in the handling of this point, by the Author (needing no commendation of mine) will sufficiently commend it self to thy conscience, if thou wilt take the pains to peruse it, and art willing to submit thy self to be guided by God's Word. And therefore receive it with thankfulness, peruse it with diligence, and practice it with chearfulness. That this and all other Discourses of this Nature, may be blessed by the God of all Grace, to the helping us all, to be followers of them, who through Faith and Patience Inherit the Promises, Heb. 6. 12. Is the hearty desire and Prayer of

The unfeigned well-wisher of thy best good, John Harrison, Late Rector of Ashton under line in Lancashire.



A Table of the Method.

Cohærence
Sense } of the Text shewed.
Parts }

Doctrine Propounded,
Prosecuted.

Prosecuted, and so

1. Amplified, by way of
Explication,
Confirmation,
Vindication.

2. Applied, by way of
Instruction,
Reprehension,
Exhortation.

Another of the Matter.

Aren held his peace, when yet one
would wonder, his heart did hold.
Absence excludes not all Presence, *Epist.*
Admiration the Overplus of Expectation.
Adversity an University.

Afflict-

The Table.

Affliction, more than ordinary dazzles
some men. Brings upon the Stage. Is
limited. How Treated. How to gain
good conceit of it.

B

Bible, another not to be lookt for.
Bonner, his Bragg, and Rage.

C

Censurers Cefured.
Christ not to be crost.
Covenant, an incomparable Cupboard.
a notable Prayer-Topick.
Counsel ill, an ill office, especially from
some hands, and at some times.
Cowardise catching.

D

Dead not utterly Silenc'd. *Ep.*

E

End of the Lord, what. It ended not in *Job*.
What a Famous End.
Enduring, what account to be mad of.
Endurers Lovers.

F

Faith a resigning, appropriating, owned,
Grace, quickning Grace.
Fear of being Afflicted is an evil Counsel-
ler. Do's ill become God's People, e-
specially some of them. It is that, Ene-
mies would have it at. And falls far
short

The Table.

short of being, as we should be, Glad ;
Means and helps against it.

Fear of God a fear-freeing fear. The effects
of it. Promises to it. Means & helps of it.

G.

Giants in Grace, it's a Grace to be.

God takes not his Children at the worst.

Is the doer of what we suffer. So gives
to us, as he reserves a property to him-
self. A God of Patience, Truth, Mercy,
he is. A Portion that can never be spent.

H.

Honour God will his Honourers.

Humility ends Honourably.

Hope, Motives to it, and means of it.

I.

Impatience unfits for being any thing, or
any where.

Infirmity pardoned, and sincerity accepted.

Job Afflicted. Restored.

Joy, and all Joy we should count it, when
we fall into divers Temptations. This
we are both Precepted and Presided
into.

L.

Life opposed sometimes to Adversity, oft
to Death.

Love has broad shoulders. No Love lost.

M.

Masters and Servants both oblig'd to
please

The Table.

please the Master in Heaven.

N.

Necessaries there are Spiritual, and these are the especial.

P.

Patience what it is. What speaks it Famous. What it do's. What Company it keeps. What Recompence it receives. Care to be had of it.

Q.

Quietness, what it refers to.

What to be Judged by.

S.

Scorning comes away by Men in three sad things.

Shamers sham'd. Covering with shame, what it signifies.

Suffering, all is not Patience. Bare Suffering will not serve. Suffering for Christ is an high Service, but withal an high Favour. The best Sufferers are not sinless. Christian Sufferers are a comfort and credit to their Friends.

W.

Worldlings are Blindlings.

Writing deceive distance. *Epist.*

THE



T H E

Excellency, Necessity,
and Usefulness of

P A T I E N C E .

HEBREWS X. XXXVI.

For ye have need of Patience.

NO Ages have been so calm, to serious Christians as not to call for suffering Graces; amongst which, Patience is not the least, nor shall I say more for suiting the Text into the Times: As for the Text in Order to the Context, part it is of such a Chapter as consists of two general parts, a Doctrine and the Use; the Doctrine is in the eighteen leading

2 *The Excellency, Necessity,*

ing Verses, and concerns Sacrifice, Christ's Sacrifice, the Efficacy of it, and the Excellency of it above the Legal Sacrifices : The Use is in all the rest of the Verses, and an use of Exhortation it is, unto several things and amongst other, unto Christian Constancy This Exhortation is propounded in the 23^d v. *Let us hold fast -*] Repeated, and with advantage in the 35. *Cast not away your Confidence --* and Resumed, under another Expression, to wit, of Patience, here in the Text, where Patience is at once, both Tacitely Exhorted to, and Apertly Argued for, even from the usefulness of it, *Ye have need of Patience* This for Cohærence.

Then as to Sense,

For] A Casual Particle this is, rendring a Reason of the Repeated Exhortation, in the fore-going Verse !

Ye] What manner of Persons are spoken of, or to, appears by the 34. v. where the Apostle sayes, they knew in themselves, that they had in Heaven a better and an enduring Substance] Sure, they were Holy, that were so sure of being Happy !

Have need] One upon the place takes good notice that it is not said, It would do well, or, it were convenient to have it. *But ye have need*] a man has need of meat, a Warfaring man

and Usefulness of Patience. 3

man of Weapons, and a good man of Patience.

Patience] *ὑπομονή* the Greek word is, and is Compounded of two such words, as help us well to understand Patience, one is a Preposition, *ὑπό*, which signifies Under, and supposes a Christian under the Yoke, under a Burden, to be some way or other put to't; The other is a Verb, *μένω*, which is to Abide, to stand one's ground: Patience is a sticking to't, when we are put to it. But of Patience, what it is, more largely by and by. Thus for Cohærence and Sense.

In the next place, as to Parts, The Text does readily relieve a Trichotomie,

Here is,

1. The Persons, in the Pronoun, *Ye.*]
2. The Concernment of the Persons, *Have need.*]
3. The Matter of concernment. *Of Patience.*]

From these three Parts I shall commend to you onely one Doctrinal Preposition, which is plainly this, That

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Patience is needful for God's People.

Or, The Saints have need of Patience.

In prosecution of this Proposition I shall set my self,

1. To Amplifie,

And 2. To Apply it.

The Amplification will consist,

1. Of Explication, and so I shall endeavour to shew,

1. What Patience is.

And 2. How it is needful.

For the first, what Patience is,

Now because the Negative may prepare the way for the Affirmative, give me leave first to speak something of, what Patience *Is not*;

1. Stupidity, that's not Patience. *Consequendo tollit sensum*, Carnal People, what are they us'd to, they have no feeling of, like Porters, who being accustom'd to Burdens, make nothing of them. When you look the 5. of *Jam.* 16. you'll see that Patience, and suffering Affliction go hand in hand: Not simply being afflicted, but suffering Affliction.

2. Pertinacy is not Patience, *Lord*, says the
the

and Usefulness of Patience. 5

the Prophet in the 26 of *Esay* 11. *Thy hand is lifted up, but they will not see*] Yea, there are, that sing, and drink, and Rant Care away, *Esay* 5. 11, 12. are these Patient?

3. Nor is vain-glory Patience, when *Diogenes* stood naked, embracing an heap of snow, one of the Spectators, wiser than the rest, asked if he would do so, if he had none to behold him? The Preacher, in the 7 *Eccles.* 8. *Opposes the Patient in spirit, to the Proud in spirit.*

4. Neither is all silence Patience, it is said of *Nabal*, in the 1 *Sam.* 25. 37. That when his Wife told him, what he had done, and what danger incurred, *his heart dyed within him, and he became as a stone.* We do not read of any Out-curses at that time, and yet he was generally noted for furiousness; *he is such a Son of Belial, that a man cannot speak to him,* sayes one of the Young men to his Mistress, at the 17. Verse.

5. Nor is all soft speech Patience, *Cain*, that was wroth, and very wroth, as you find in the 4 *Gen.* 5. yet in the 8. *Talked with his Brother Abel*, in a Brotherly way, sayes one, as he had wont to do. *Disimulans odium*, sayes *Tremellius*. Indeed what

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talk *Cain* had, is not particularized; but it's evident, such as drew *Abel* into the Field, and I cannot think he would accept a Challenge.

6. Neither is all looking sad any more than speaking soft, Patience; Seest thou, sayes the Lord to *Elijah*, how *Ahab* humbleth himself? 1 *King.* 21. 29. And yet there was none like *Ahab* that sold himself to work wickedness, v. 25. There may be shews where not sincerity of Humiliation. Yea, and there may be Worldly sorrow, when not Godly. All true Grief does not argue Grace, and so not in Particular, this Grace of Patience. Was *Ahab* grieved at the Sin he had committed? Or, was he not troubled at the Vengeance threatned? *Hinc ille lachrymæ.*

7. Nor is all forbearance of private Revenge Patience; many a man holds his hands because it is not a time to strike; it is not meekness, gentleness, that binds some to the good behaviour, but Policy, Subtilty. They are but watching their Opportunity. Hear *Esau*, in the 27 of *Gen.* 41. *The dayes of mourning for my Father are at hand, then will I slay my Brother Jacob. Nondum Tempus erat.* He hopes to see a day, And truly it was an odd time,

time, that he tells of, whoso thinks at it, will not easily judge, whether he was a vorser Son or Brother.

8. Nor is all forgiveness, any more than forbearance, Patience; I may forgive him, say some, but I shall not forget him, now what a forgiving, I pray, is this? It is not like the Lords, who is the God of Patience, *Rom. 15. 5.* no, no, in the 31 of *Jer. 34.* where he speaks of forgiving, he speaks also of forgetting. *I will forgive their Iniquity, and I will remember their sin no more.* The God of Truth forgives indeed and in Truth; but alas, some mens forgiving is no more but lip-labour, they speak far from their heart, if it be seven years to come they can think on't, and become even with a man, though yet coming even is nothing, getting above were something. I mean, not to be over-come of evil, but to overcome evil with good. I might have been larger in the Negative, but would not be long from the Affirmative. And therefore having shew'd, in some measure, what Patience is not, I go on to shew,

What it is.

And I know not how to do this better, than by turning Patience toward the Ob-

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jects that it especially respecteth, and they are God, and Man.

1. God, according to that, in the 37. *Psal. 7. Rest in the Lord, and wait patiently for him.* From this Scripture I shall take occasion to expatiate, and shew that God does Exercise his People's Patience divers wayes, and accordingly they approve their Patience.

And first, He Exercises their Patience both as concerning

His Providences,

And Promises.

Providences, both as concerning

The Wicked,

And Themselves.

And first, Themselves.

As when he afflicteth them; see the 12. *Rom. 12. Patient in Tribulation.* Thorough Tribulation, and much of it we must enter into the Kingdom of God, *Acts 14. 22.* The Kingdom of God is like to some great House, that hath a rough deep way leading to it; *Christianus quasi Crucianus.* These Tribulations come to the People of God upon several Accounts, as Chastisement, Tryal, manifestation of the Glory of God. But upon what account soever they come, our part is Patience, which approves it self,

1. In

1. In not charging God foolishly, as we may see by *Job*, of whose Patience we have heard, *Job* 1. ult. with *James* 5. 11. Patience silences from Exception against the wisdom of God, Truth, Goodness, &c.

2. In resigning our selves freely to His dispose, as we learn of the same *Job* again, who, in the 2. 10. speaks of *Receiving evil*. *It is the Lord*, said another, *Let him do what seemeth him good*. Yea, this is the Voice of Patience.

Thus concerning themselves.

2. God Exercises his People's Patience with respect unto the Wicked.

As when he forbeareth them; resume the 37 *Psal.* 7. Rest in the Lord, and wait patiently for him. Fret not thy self because of him, who prospereth in his way; because of the man who bringeth wicked devices to pass. Wicked men's Impunity, yea, Prosperity is often seen, and this is such a sight, as good men have had much ado with; hear the *Psalmist*, in the 73. 2, 3. *As for me*, sayes he, *my feet were almost gone*.

Yea, but in such a case, in such an occurrence we should possess our Souls in Patience, and we shall approve our selves so to do.

1. By

1. By avoiding such sins, as are very incident to such a juncture; as,

1. Fretting our selves, when we render our Condition uncomfortable; and our own Adversity is the more Adversity because of Wicked men's Prosperity. Is this Patience? Is this to be content with God's doing? Revise that 37 *Psal.* 7.

2. Envyng them, when again we render our Condition uncomfortable; and our own Prosperity is the less Prosperity, because of the wicked: Is this Patience? Is this to acquiese in God's Dealings? Return to that 37 *Psal.* and compare the 7. with the 1. verse.

2. By plying such Duties, that are oft much neglected in such a time: As,

1. *Resting in the Lord.*

When we look beyond the wicked at God, and see enough in him to keep us from Querulousness, Holiness enough, so as He's far from taking pleasure in wickedness, though for a while he suffer the wicked to take their pleasures:

Power enough, so as though they pearch never so high, yet he can, when he will, take them an hole lower: Wisdom enough, so as he knows well, when to afflict them, and when the sliding of their feet will be
thought

thought as breaking of their Neck. Look again at the 37 *Psal.* 7.

2. *Waiting for him*, when we not onely, as before, look at the Lord, but also look for the Lord, as those, that were perswaded, that how ever it is, or may be with the wicked and the Righteous for a time, yet it shall be ill with the one, and well with the other. Once more mind that 37. *Psal.* 7.

I have done with Providences.

2. God Exercises his People's Patience as concerning his Promises.

For though it be very true, that he is the *Amen*, and they are *Yea* and *Amen*; He cannot Lye, and they cannot fail. Yet it is also true, that God oft makes waiting-men of his Servants; yea, and sometimes puts them upon long waiting too; *Mine Eyes fail for thy Word*, saying, *when wilt thou comfort me?* the *Psalmist's* words in the 119. *Psal.* 82. But if the Lord should put us to wait never so long, yet we should patiently wait, and this we shall, If first, We limit not the Holy One of *Israel*, but are content he take his own time. Impatience is presumptuous, sets God a day, and if he comes not within that time, gives over looking for him; as we may see by him,

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him, who said, in the 2 *King*. 6. ult. *What should I wait for the Lord any longer?*

2. If we lessen not our Respects to the Promises, but embrace them, though we see them afar off. So they did who thorough Faith and Patience inherit the Promises, *Heb*. 11. 13. *Cum* 6. 12. Let this suffice to have spoken of God, I go on to Man,

Who is another Object, that Patience respecteth, as appears by the 1 *Thes*. 5. 14. *Be patient toward all Men.*

Now, Man Exercises a good Man's Patience, and accordingly the good man approves his Patience divers wayes. By

1. Unproficiency.
2. Infirmities.
3. Injuries.
4. Persecutions.

1. By Unproficiency, and thus Ministers, amongst others, have their Patience much Exercised; see the 2 *Tim*. 2. 24, 25. *The Servant of the Lord must be Patient, in meekness, instructing those that oppose themselves.* Some Persons are far from receiving Instruction, yea, but for all that the Instructor should be far from Impatience. And so he shall shew himself to be by continuing to Instruct. *Jeremy* in a Pet was ready

ready to throw all by, 20. 9.

2. By Infirmities.

And thus strong Christians have their Patience Exercised by Weak, see the 15. *Rom. 1.* where we read of *the one bearing the Infirmities of the Mother.* Children are weak, yea, more they are a Burden; but yet who casts such a burden down; and so weak Christians are not to be cast off; no, but as we labour the strengthening of weak Children, so we should the Edification of weak Christians, though not in their weakness; and here is our Patience. Consider the first and second Verses there.

3. By Injuries.

Now, injure us a man may either by doing undue things, or not doing due.

And both wayes he Exercises Patience.

And first, when he does not what is due. According to that, in the 18. *Mat. 29 Have Patience with me, and I will pay thee all.* Lending is next to giving, and yet what ill Debtors some are, the Proverb speaks, which sayes, of such we must take rough Oats. Indeed all are not so, some would pay, if they had it, and are as much troubled as you that you are without it; But too many there be, that care not how much of other men's Goods they get into their hands.

hands, of whom you can get neither good moneys, nor good words. These have no shame, But yet you must have Patience, which consists much in the forbearing of unmerciful threats and Executions; Some Creditors are heard to say, they'l make Dice of their Debtors Bones, but this is not the voyce of Patience. The Antithesis is notable, in the 1 *Tim.* 3. 3. *Not greedy of filthy lucre, but Patient.*

2. When he does what is undue; as we may perceive by the 1 *Pet.* 2. 20. where it is said to Servants, *If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* What undeserved words and blows some Servants have from some Masters, is of notorious cognisance. Alas! some Masters are Servants, are Slaves to their Passions, Corruptions; some Masters are seldom their own men, are rather Beasts than Men, so as the Servants of such had need of Patience, which will express it self well,

In remembering that Masters are Masters for all their frowardness; see that 1 *Pet.* 2. 20. *cum* 18. Patient Servants suffer not themselves to be flowted or buffeted out of their Subjection, and into Answering again.

4. And lastly, By Persecutions; when Religion is at the bottom of ill usage. All, sayes the Apostle, in the *2 Tim. 3. 12.* *that will live godly in Christ Jesus, shall suffer Persecution;* and compare this with the *21. of Luke 17, 19.* *Ye shall be hated of all men for my Names sake ---- In your Patience possess ye your Souls.* An ordinary way Persecution is and has been of Exercising Patience, and a broad way too; I mean, There are several sorts of Persecutions; as,

1. False Persecution. Godliness should neither be lightly nor sourly lookt on; it is well known from the *1 John 3. 12.* what a Persecutor Cain was, and one thing, which the Lord does, amongst other things, call him to account for, is that sour look of his, *Gen. 4. 6.*

2. Tongue-Persecution: for though some say, words are but wind, and no great matter; Yet He, who is the Truth, makes a great matter of them, in the *5. of Mat. 11, 12.* *So Persecuted they the Prophets which were before you.* Doe's he say, so Reviled they? So they spake evil and falsely of? He sayes, *So Persecuted they.*

3. Hand-Persecution: When violent hands are laid either upon the Person or Substance of good men. Cain slew his Brother,

Brother, sayes St. *John*, in that 1. 3. 12. and wherefore slew he him? Because his own Works were evil, and his Brothers Righteous. This was Arch-Persecution indeed, that proceeded unto Blood, one calls *Cain* the Devils Patriarch, and *Abel* the Churches Proto-Martyr.

I might have spoken of Foot-Persecution, when Men trudge up and down to set good Peopie in sorrow; *Saul*-like, who afterwards, becoming a *Paul*, reports what a Persecutor he had been; *Acts* 9. 1. *Cum* 26. 11. Head-Persecution, when men take or give counsel against the Righteous, *Psal.* 83. 3, 4, 5. But I hasten to shew how Patience is shewed in such a case: Why;

1. When we are not over-come of evil. One discontent over-comes another, when he reasons him into his own Opinion; To say as he says: and then do a good man's Enemies over-come him, when being Reviled he Revileth again; returns one foul word or shrewd turn for another. Victory lyes quite another way than the deceitful heart does think; many, if they give men as whole as they bring, yet the last word, and the like conceit, they have gotten the day, whereas indeed, that while they lose it, and are so far from over-coming another

as they overcome not themselves. Patience, as is plain by the Transcendent Pattern of Patience, the Lord Jesus Christ teacheth, instead of reviling, threatening, *To commit our selves unto him that judgeth righteously,* 1 Pet. 2. 20, 21. 23.

2. When we go on with what is good. *Let us run with Patience,* says the Apostle, *the Race that is set before us --- Consider him that endured --- lest you be wearied and faint in your minds,* Heb. 12. 1, 2. 3. A wearied man sits down, a fainting person falls down, but the Patient keeps running. Patience, as I said at the opening of the Greek word, is a sticking to it, when we are out to it. Thus for the first point of explication, what Patience is.

2. *How it is needful.* And I will here as before-usher in the Affirmative by the Negative, and shew

How it is not needful. And 1. Needful is not in the sense of Oneliness, as if Patience were All, that were needful for God's People. They have need also

1. Of Wisdom. *Behold,* says our Saviour, *I send you forth as sheep in the midst of Wolves, be ye therefore wise as Serpents,* Mat. 10. 16. A man that is amongst his Enemies, had need to look about him,

and especially amongst subtil ones that are both cruel and crafty.

2. Faith, which may overcome the World. We know who sayes, *Above all take the Shield of Faith*, Eph. 6. 16. Faith is a Victorious Grace, and the Church is truly Militant.

3. Humility. *1 Pet. 5. 5.* One thing commonly objected by carnal People against God's People is Pride, that they take too much upon them, over-value themselves, under-value others. But by being Cloathed with Humility, they shall cut off occasion from them that seek occasion.

4. Love, *Jude's Ep. 21. v.* Both the Love, wherewith God is Loved, for they may come to be try'd, what they'll do and suffer for him. Now, Love is strong as Death, would be loath to leave, *Cant. 8. 6.* And the Love wherewith he doth Love, for no sooner is a good man cast down, but the World is ready to say, he's cast off, *Psal. 71. 11.* and again, the Sense of God's Love would set us above the worlds hatred, even as we call it day, the Sun being up, though never a Star appear, *Psal. 109. 28.*

Sundry other Graces I might have mentioned,

tioned, but this for the first branch of the Negative.

2. As Patience is not needful in the sense of Oneliness, so nor of

Absence, as if God's People had it not at all; like as we say of poor People that they need Moneys, Cloaths, &c. when they have not these things. No, no, *Of his fulness have we all Received, and Grace for Grace*, John 1. 16. A Child that is New-born, has all the parts of a Man, so is it with one that is born again: and so you read of your *Patience* as well as your *Souls* in *Luke 21. 19*. This be spoken upon the Negative part.

I go on to the *Affirmative*,
How *Patience* is needful, why!

1. In regard of the Exercise of it, accordingly as you read, *James 1. 4. Of the Work of Patience*. A Souldier, that has Armour, yet had need to take it to him, put it on, use it. There's need that Patience be at Work. Being is one thing, and Working another. Talents must be Traded with.

2. In regard of Occasions, occasions for it, which are many, and very many: For, besides what has been said of Who and What there is to Exercise Patience:

Consider, whether we can either do, or suffer well without it; and

1. Do well. The Apostle, in *Rom. 2. 7.* speaks of *Patient continuance in well-doing*. It is not enough to begin in the Spirit, but continue we must, and how can we do this without Patience? The rather if we consider, what's done against well-doing, it is not with the Christian Race, as with another; another has usually room and fair play, men would be ashamed to stand in the Runners way, to lay hands on him, or the like; yea, but in this too many are neither ashamed nor afraid, [and they might be both.]

To do, as the Devil did by *Paul*, once and again hinder nothing, but if foul turns, or foul words will hinder; so as the Apostle might well say, *Heb. 12. 1. Let us run with Patience*. Thus for well-doing.

2. Patience is requisite to well-suffering. Hear *St. Peter*, in *1. 2. 20.* *If when ye do well, and suffer for it, ye take it Patiently, this is acceptable with God*. God takes acceptably our taking Patience, not barely taking, but Patiently taking: Some take carelessly, some discontentedly -- few Patiently, and so few Acceptably. I have done with Explication.

The second part of the Amplification will be

Confirmation, and will consist of Similiar Scriptures, and Scriptural Reasons. And

1. Scriptures, for that Patience is need-ful for God's people, is a frequent intima-tion of the Spirit of God, in the Word of God! See *Luke 21. 16, 19. Ye shall be ha-ted of all men for my Names sake-- In your Patience possess ye your Souls.* A Scripture this is, which do's at once speak the use, and advantage of Patience. By the help of Patience a good man may enjoy himself, when, possibly, he has little else to enjoy! Also, see *1am. 1. 4. Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.* What an im-perfect man is an Impatient man? As al-so see *Col. 1. 9, 11. We do not cease to pray for you-- That ye might be strengthened with all might according to his glorious power, unto all Patience.* Mark, my Brethren! Pati-ence, and all Patience, and strengthened thereunto! Patience is no weakness in us, nor can we have too much of Patience! A-gain, See *Heb. 12. 1. Let us run with Pa-tience the Race that is set before us.* The Race, which is of the Lord's setting re-quires Patience: Indeed the Race, that

the World, Flesh, Devil sets before us, has no such rubs and snubs. The Race of Intemperance, Uncleanness;— a man's own naughty heart, and other naughty parts do like well enough! And yet again, see *Rom. 12. 12. Be Patient in Tribulation.* Together with *2 Tim. 2. 24. The Servant of the Lord must not strive, but — be Patient.* I might have added *Tit. 2. 1, 2. Speak thou the things which become sound Doctrine, that the Aged men be sound — in Patience.* One point of sound Doctrine is soundness in Patience. Ye have heard of the Patience of *Job, Jam. 5. 11.* Of the Meekness of *Moses, Numb. 12. 3.* *David* tells us, That he was dumb, and opened not his mouth, *Psal. 39. 9.* And I might tell you of the same *David*, how that upon occasion, he made that an Argument for, which was even an exercise of Patience in *2 Sam. 16. 11. My Son, saith he, which came forth of my bowels seeketh my life: how much more may this Benjamite do it? Yea, I might tell you of Head, as well as Members, that as a sheep before her shearers is dumb, so he opened not his mouth, Isa. 53. 7.* Indeed he was not dumb as a Shepherd before the sheep, there was his diligence; but as a Sheep before the Shearer, there was his

Pati-

Patience. I cease from Scriptures, and proceed to Reasons. The Doctrine is Reasonable from divers Topicks. As,

1. From the Adjunct: for Consider.

1. The Resembledness of Patience; this argues the needfulness of it. A Soldier had need of compleat Armor: and while all parts had need to be well guarded, sure, the Feet and Leggs are not to be neglected: who goes to War bare footed? bare-legg'd? Well, the Church of God in this World is truly-Militant, as I have said; and accordingly there's whole Armour for them. In that famous place, *Eph. 6. 13.* — *and one piece thereamongst, is the preparation of the Gospel of Peace.* Now this piece of Harness a Godly-learned

Man conceives to be Patience, called Preparation;

Dr. Gonge.

because a Christian is prepared to go on, what ever comes. Even as a man, that's well shodd, is well fitted for treading upon Stones, Thorns, ——— I am not unknowing, that others understand the place and phrase otherwise; as also the Learned Man himself takes notice, and takes pains in answering of them.

2. That it's Prayed for. This again argues the needfulness of Patience. Holy

Men of God could tell well, could they not? how to go to God for the People: now whosoever had heard the Apostle at Prayer, might have heard him speaking to this very thing. *We cease not, saith he, to pray for you, and to desire, that ye might be filled with the knowledg of his Will — Strengthened with might according to his glorious Power, unto all Patience, Col. 1. 9, 11.* No doubt they had great use for, what the good man wish'd them so much of!

3. The Congratulatedness of it! *We glory*, saith the same Apostle in another place, *2 Thes. 1. 4. in you, in the Churches of God for your Patience — in all your Persecutions and Tribulations, that ye endure.* Holy Men of God were glad to see their Prayers, what they much desired, as you heard, they accordingly delighted in even to glorying.

4. The Pressedness of it. As Patience is a frequent errand of the Spirit in the word, as has been shewed; so also a Fervent, witness both Words and Things.

And that Words; for what a Word is that? in *1 Tim. 6. 11. Thon, O Man of God, follow after Patience.* The Greek word do's signifie Eagerly to pursue, and is the same by which Persecution is expressed;

preſt; a Perſecutor follows after with a witneſs.

2. As for things, Why! Whereas Examples are great Incentives, what Patterns of Patience are there ſet before us? *Take my Brethren the Prophets*, ſaith St. James, in chap. 5. verſ 10. and, *Ye have heard of the Patience of Job*, verſ. 11. When a Schoolmaſter would quicken up a Scholar, he tells him of another; and I beſeech you, How are we provoked unto Patience? and All Patience, by all that Meekneſs, which the antient Servants of God are ſo famous for? Truth is, we are at once Provoked, and Prevented. And,

1. Prevented. For whereas we are wont to ſay, *I cannot put this up, I can never bear it*,-- No? How did others? Did they not bear? Did not they put up? And is not *the ſame Lord over all, Rich unto all that call upon him*? Rom 10. 12. Did not we forſake our own Mercy, we might do worthily in *Ephrata* as well as others have done.

2. Provoked! For, Why? Can you ſay why we ſhould not be *Followers of them, who through Faith, and Patience, inherit the Promiſes*? Heb. 6. 12. It's good following them, that have led to Heaven; and

and it were, as appears there by the Coherence, Sloathfulness to do otherwise; yea say, if it were not silliness, as well as Sloathfulness.

Fourthly, and Lastly, Consider the Professedness of Patience, *Thou hast fully*, says *Paul to Timothy*, in the 2. 3. 10. manner of *Life, long suffering, Charity, Patience*. The Apostle, as is evident by what antecedes, had good occasion of giving account of himself, and one part of the Character, as you hear is *Patience* a very necessary part, for he speaks twice to it, *Long-suffering, Patience*. This, which at another time, he gloried in others for, he now modestly owns himself to, yea, appeals to *Timothy* for Truth and Proof of. Sure, *Patience* is needful for God's People, when they were so careful some to clear up theirs. You have the first Argument; a second follows from the Effect, for consider the Feats and Fruits of *Patience*, and so you'll also conclude it's needfulness.

1. We had need, had we not? to be our own men; now call to mind the words of our Lord, *Luke 21. 19. In your Patience possess ye your Souls*. *Patience* keeps us in possession of our selves. As by Faith we enjoy God, and by Love our Neighbour; so

by Patience our selves. And what an Advantage this is, I shall let you see in a Class of Contraries, from *Prov. 25. ult.* *He that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls,* such a City is in no capacity to resist an assault, but the Enemy comes in at pleasure, and does his pleasure; and such a man keeps open House for Temptation, for sin. I remember what one sayes of such an one, that he is fit for no condition, neither to be poor nor rich, sick nor well, fit neither to be at home nor abroad.

2. We had need, had we not? To be expert men; Now, what sayes the Apostle? *Rom. 5. 3, 4. Tribulation worketh patience, and Patience Experience.* The sick man, that's a Patient truly so called, and do's not wrangle either with Physitian or Potion, but obeys the one, and uses the other, he comes to know by good Proof the skilfulness of Physitian, and Sovereignness of Potion, and is Capacitated both for advising others, and helping himself, upon occasion; In like manner did we submit to the wise disposing hand of God, it's not to say, what knowledge we might gain of God and of our selves, what Cordials

dials he has for his afflicted ones, what Corruptions are in our own hearts, &c. which might be no small profit both in our own Cases, and our Brethren's, see 2 Cor. 1. 4.

Thirdly, and Lastly, We had need had we not? To be Accomplisht men. Now, hear St. James, in the 1. 4. *Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.* An impatient Man is, as I have said, an Imperfect Man; Patience do's much towards the accomplishing of us, and whether we be generally or specially considered; and

1. Generally, for we are to run the Race that is set before us with Patience, *Heb. 12. 1.*

I have already shewed, that we can neither do well, nor suffer well without it.

2. Specially, I mean, in such and such a station and Relation; For,

1. How will publick Persons do without Patience? You know what's said of a Minister, in 2 Tim. 2. 24. *The Servant of the Lord must not strive, but be Patient;* who finds not by experience, that People will hear of any thing rather than their sins? And from any, rather than their

our Ministers? *Luther* said well, *Predicare est deritare* -- To Preach is to get the will of the World. Yea, but Patience is a good digester of discourtesies, of discouragements. *πίστις τῷ ψυχῇ* it is the Con-
 ductive faculty of the Soul, as one sayes well. And, my Brethren, while Godly Ministers, have such need of Patience: Now, I pray, would Faithful Magistrates do without it? For, do not Men hate him that rebuketh in the Gate? *Amos* 5. 10. Unrighteousness has so many followers and Friends, *Oh, the Oppressors, Deceivers -- there are in the World*, that Justice is sure of Enemies not a few, both *Peter* and *Jude* do speak of dignities being vil spoken of, *2 Pet.* 2. 10. *Jude* 8. v. Yea, sayes the one, *they are not afraid to speak evil*, the Sword of the Mouth will adventure upon the mouth of the Sword. Thus for Publick Persons.

2. Patience is also very necessary for Private, whether

1. They be Servants, for many Masters, as I have been speaking, are ill to deal with, so very ill to please, as a Servant cannot please them with well doing, *1 Pet.*

2. 20. Or,

2. Sons, for many Fathers are provoking
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king enough; as the intimation is strong, in *Eph. 6. 4. Nitimur in vetitum.* Alas, ungodly Fathers, that could like their Children better if they were not so well given. Unthrifty Fathers, that spend what Children get, and Drink what they should Eat. Or,

3. Wives, for many Husbands are bitter enough, *Col. 3. 19.* bitter in looks, Language, Carriage, being hardly so much as bitter-sweets. Or,

Lastly, to say no more, Strangers, for it's no strange thing for Strangers to be strangely used; we speak very properly, when we say of strangers, *That they are far from their Friends.* Cocks on their own Dung-hill commonly play Cocks of the Game. See *Gen. 19. 9.* Let this suffice for Confirmation.

I proceed to a third, which will be the last branch of the Amplification; to wit,

Vindication, or freeing of the Doctrine from such Exceptions, as some would take to it; for, when I say, Patience is Needful for Gods People, they are ready to say,

1. Why, but Patience would Expose; and they have no need of that, are they not already injured and oppressed enough?

I Answer.

1. That some are indeed so base, as to abuse the Meekness of good men, even as it is ordinary to go over at a low place. But,

2. Their Redeemer is strong, the Lord of Hosts is his name. See *Psal. 76. 9. God arose to Judgment, to save all the Meek of the Earth.* Selah. *Moses* was a very meek man; *Aaron* and *Miram* spake against him, and behold, they were sodainly call'd to account, *Numb. 12. 2.--* and where *Aaron* and *Miram* were Convented, how should others think to be Conniv'd at?

Again, Gain sayers say.

But, Zeal, sure, rather than Patience were needful for God's People, being a people, that cannot but be sensible, what Abominations are stirring in all Generations.

I Answer. They have need of both; and both did meet in *Moses*, whom I before mentioned; for, he, that was such a Lamb in his own Cause, did in the Cause of God approve himself a Lyon: witness the business of the Calf, in *Exod. 32. 26.* *Moses*, saith the Text, *stood in the gate of the Camp, and said, Who is on the Lords side? let him come unto me.*

3. And

3. And Lastly ! They farther say. Patience would but make mens word true, that say, Such, as go by the name of God's people, are the Cowardliest people in the world.

I Answer.

1. That some Men's tongues are no slander. Yea, it is well known, who said, *Wo unto you when all men shall speak well of you* Luke 6. 26.

2. Not he, whom the World, but the Word commendeth, is approved, now what saith the Preacher ? in *Eccles. 7. 8. The Patient in Spirit, is better than the proud in Spirit.* The Patient man is the better man, whatever a Carnalists saith, or thinks !

Hirtherto by way of *Amplification*. I go on to

Application, and the Doctrine will be diversilie of Use. And,

1. By way of

Instruction, and Information. [These two I put together, because, as you'll perceive, I shall bring them forth under one and the same Particle of Transition.]

If this be thus, That Patience is Needful for God's people. Then we learn,

1. What a variety there is amongst Necessaries ! We use to tell of Necessaries,
and

and Necessaries, and we do well; for so doth the Apostle, in *James 2. 15, 16.* *If a Brother or Sister be naked and destitute of daily Food, and one of you say unto them, be you warmed and filled, notwithstanding you give them not those things which are needful to the Body, what doth it profit?* It cannot be denied, but that we have need of Food and Raiment; yea, but we have also need of Patience. The things needful to the Body are neither the onely, nor especially needful things.

The Soul excels the Body far enough, and therefore Soul-necessaries are the chief necessities. My Brethren, to hear worldlings talk, and see how they walk, a man would think there were no necessities, but what the vile Body had need of; but, alas, that's all the wit the World has.

2. We Learn, Of what Importance Patience is; for who but judges so of other necessities? It is one of his Impostures, who deceiveth the whole World, to persuade us, if he could, that no great reckoning is to be made of Patience, for either there will be no use for it, or no advantage by it. And first, sayes he, likely no Use: for what? Do's not God love his People? And will not Love look to them,

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that

that no evil shall befall them? Such a Temptation, as this, *David* seems to have been over-taken with, in *Psal.* 30. 6, 7. *I said in my Prosperity, I shall never be moved; Lord, by thy Favour thou hast made my Mountain to stand strong.*

It is indeed true, that God's favour to his People is wonderful, passing the love either of Men or Women. But it is also true, that whom the Lord Loveth, he chasteneth, and thorough much tribulation we must enter into his Kingdom, *Heb.* 12. 6. God had one Son without Sin, but what Son without sorrow.

2. Sayes the Tempter, suppose Use, yet what Advantage could Patience be of? The burden will be found upon your back, bear it as you will or can.

Grant that, yet the Proverb's well known, *What Remedy but Patience?* Such a confessed Remedy Patience is; neither shall I spare to say, that while a Patient Man has but one burthen upon his back; an impatient man has two, both his affliction and his sin: Yea, and impatience helps on the Affliction, even as a Man that wrangles with his Load, gets a galled back by the shift. And again, Impatience is so far from ridding of one Affliction; as it pro-

procures more and greater. Lined Birds the more they stir, the more they are entangled.

Lastly, we learn, what due matter of Labour, Prayer, and Praise Patience is, for so, you know, are other necessities. And first, of Labour, *durum telum Necessitas*, Need makes the Naked to spin; these hands have ministred unto my Necessities, said *Paul*, *Acts* 20. 34. *Necessity has no Law*. Thus it is with us concerning outward Necessaries, rather than want, Labour and mean Labour shall not be wanting. Oh then, what pains should be took about Spirituals? How diligent ought we to be in the use of means for advance of Patience? Needful Patience? Thus for Labour.

2. As for Prayer, our Lord hath taught us, in *Mat.* 6. 11. *To beg our daily Bread*, and accordingly we do not content ourselves, [and we do well] for the obtaining of Food and Raiment, to pull our hand out of our Bosome, put our hand to the Plough, but we also lift up our hands with our hearts, and labour to draw down a Blessing upon our Labours, and indeed the Blessing of the Lord, it maketh Rich, as *Solomon* Emphatically expresseth it, in

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Prov. 10. 22. Benedictio Domini ipsa dabit. Now, what? Do we go to God for the things needful to the Body? and shall we not cry? and cry mightily for greater matters? Greater Necessaries? And, in particular, this needful Patience? See *Mat. 6. 33.* Shall we not go to the God of Patience? So his Title is, in *Rom. 15. 5.* and pray and weep over that poor pittance of Patience, which as yet we have gained? and say, Lord, thou that supplyest my other needs, giving me Meat to eat, and Raiment to put on, supply, oh, supply me with this Grace of Patience. Thus for Prayer.

Thirdly, & Lastly, as for Praise. Why, my Brethren, we give God thanks for other Necessaries, and do judge it a sin & shame for any not so to do. Yea, let but a Man like unto our selves, who without God could do nothing for us, help us in our need, fit us in our need, and oh, how thankful can we be! The needfulness then of Patience must needs be a great Obligation to thankfulness, that the Lord has been graciously pleased in any measure to approve himself unto us, and in us the God of Patience. Yea, and now when I shall shew you, How thankful some have been in the be-
half

half of others, it will be very consequential, what thanks every good man is bound to render for himself. See *1 Thes. 1. 2, 3. We give thanks to God alwayes for you all --- remembring without ceasing your work of Faith, and Labour of Love, and Patience of Hope.* Hitherto the first Use.

The Doctrine is profitable as to instruct, so also to

Rebuke, for if this be thus, That Patience is needful for God's People, then what blame is justly the Portion,

1. Of Carnal People? Upon two accounts; the one is Aspersing, and the other is Abusing of God's People's Patience; and,

1. Aspersing of it; For who upbraids others with necessities in other kinds? Yea, they say, it's a well-stored House, and yet these men have no good word for a well-stored Heart, and with reference particularly unto Patience; this in their mouths is no better than Cowardise, dastardliness, dulness. As upon the one hand they call evil good, and so Rage is accounted Courage, Contentiousness Manliness; so upon the other, *and for both woe be them*, *Esay 5. 20.* They call good evil, and so, the poor in Spirit are thought but

poor Spirited. Yea, but as St. *Peter* said, in *Acts* 2. 14, 15. *These are not drunken, as ye suppose*; so may I say, these are not dastardly, Cowardly, as ye suppose; no, no, but they are a People, whom the God of Patience hath had a blessed work on, they once were such Furioso's, desperado's, as you now are; but God hath altered them, tamed them; and two things let me tell you.

1. That such as these have Christs good Word, though they have not yours, and he is Judge, not you. *Blessed are the Poor in Spirit*, sayes he, *Mat.* 5. 3. How can you think to answer the Judge at his coming, you that are quite of another Judgment?

2. It cannot but be dangerous to Reproach God's Workman-ship. *He is the God of Patience*; and is he of it, and will he not be for it? *Solomon*, in *Prov.* 14. 31. makes an hainous matter of it, *To Reproach the Poor mans Maker*; I may apply it with advantage to the Poor in Spirit. As you are pitiful Creatures that cannot endure the new Creature, so as Imperill'd. The Creator will reckon with you I warrant you.

2. Carnal People are culpable upon another

ther account, and that is

Abusing of God's People's Patience. The Scarr-Crow not stirring, the Birds are bold, after a while, to alight on it, and defile it; and so the men of the World observing God's People to be a Bearing People take courage to lay load on them, to say, and do their pleasure to them; God's arising, of which you read, in *Psal.* 76. 9. *To save the meek*, implies as much; A base part this is, for who would not count him an unworthy man, that provok'd one, who were bound to the good behaviour? 1 *Thes.* 5. 14. and as it is a base part, so also an unsafe; for God, as you have heard, will arise *to save the meek*. Meek *Moses* had God for his Champion, *Numb.* 12. 3. Their Redeemer is strong, too strong for their Oppressors. Thus for carnal People.

2. Patience being so needful as it is, the People of God are to be blamed, whoever among them are neglectful of what's so needful; yea, for do they so by other necessities? Things needful to the Body, they have a care both to use them, as they have occasion, and as they have opportunity to increase them; and

1. To use them, they need no bidding

to take Meat, when they are hungry, or Drink, when they are thirsty; and yet how often do goop men, when they are provoked, forget to have Patience. *Job*, for the main, was a pattern of Patience, *James* 5. 11. and yet sometimes he broke out sadly, witness the 3. of *Job* 2, 3. *Let the day perish, wherein I was born, and the Night, in which it was said, there is a Man-Child Conceived.* Yea, what is that he saith, in the 8. verse? *Let them curse it that curse the day*; in the bitterness of his passion he not onely curseth it himself, but calleth to others to curse it: good men are like light Gold, must have their grains of Allowance, or not pass. In many things we offend all, and as to this particular of breaking out, who has not fallen with *Job*? But, my Brethren, do we rise with *Job*? I could in several places shew you his Retractions, oh! where are ours? See to *Job* 5. & 42. 6. This for Using. Then,

2. As to Increasing. The Proverb is, *Store is no soar*; and we Plough and Sow, though we have never so much Corn and Bread under our hands. We seek Wool and Flax, be the Wardrobe never so full. But are we such Promoters of Patience, Needful Patience? Do we labour a Spiritua!

tual Augmentation? Labour and Pray, and Weep to be strengthened unto all Patience? This, you may well think, would well please the God of Patience, well agree with the word of his Patience, and well suit with the hour of Temptation, *Rev. 3. 10.* But oh, alas, do's not rather your heart and mind smite us at the mention of this? Come, let us smite upon our Thigh, and say, what have I done? what have I said? This by way of Reproof.

The Doctrine is of use, as to Instruct and Rebuke, so also to

Exhort, For if this be so, that Doctrine is needful for God's People; How then should the People of God be dealt with, and as those that had a sense of Necessaries, to have a care of Patience? Yea, how should they be exhorted thereto, not onely so generally considered, but also more especially, a respect had, (and not leastly,) to Order, and Age; accordingly as I shall shew anon from the Scriptures to make the specification and Application, and

1. More Generally considered, according to that, in *Heb. 12. 1.* *Let us run with Patience the Race that is set before us.*

For carrying on this Exhortation the more,

more, as I could desire, to Edification, I shall speak something in a moving way, and something in a Directing.

Moving. 1. And because the Motives will be many, I'll Labour to be Orderly, and reduce all I shall say, unto two heads, to wit,

Patience, and Impatience; for there is so much to be said for the one, and against the other, as serves much to advance the care of Patience. For,

1. As to

Impatience; I have many things to tell you of it, as,

1. How proud and presumptuous it is, as is plain by the opposition, in *Eccles. 7. 8. The Patient in Spirit is better than the Proud in Spirit.* Impatience, turned God-wards, sets up an Anti-Providence, as if we know better than he, how matters should be ordered, and is not this Superlative Pride? Turned Man-wards, sets up self, as if there were none like us, and that we might well think to fare better than any else; and is not this notorious Pride?

2. How foolish and vain it is, *even as we use to tell of a proud Fool*; for an Impatient man, besides that he forgets his distance, whereas another could say, *I was dumb,*

dumb, I opened not my mouth, because thou didst it, Psal. 39. 9. What gets he by it? Do's he get deliverance by Impatience? Nay, Patience were the way to deliverance; hear St. Peter, in 1 Pet. 5. 6. *Humble yourselves under the mighty hand of God, that he may exalt you in due time.* You have not forgotten, what was said of the Limed Bird.

Thirdly, and Lastly, How feeble and unfit for business it is, for, as you have heard, *It is in Patience, that we possess our Souls*, Luke 21. 19. Impatience puts out a mans eyes, stops his ears, confounds his Counsels, makes him for the time little better than a mad man, if it even steal not away the man, and lay a Beast in the room: *Ira furor brevis est.* You have the Motives with the first reference.

• Having heard what is to be said against Impatience, hear me now for

Patience; and here I have two Motives to present you with,

God's Honour.

Your own Good.

1. As you tender God's Honour, have a care of Patience, for it is Patience that do's honourably acknowledge Him, as,

1. With respect to his Sovereignty and
Autho-

Authority. As you may see by that Patient speech of *Eli*, in *1 Sam.* 3. 18. *It is the Lord.* Impatience is proud, as I have shewed, but Patience knows her distance.

2. His Wisdome, as we see by the same *Eli*, *Let him do, what seemeth him good.* Not what I think best, but what the only-wise God sees best, is the voice of Patience.

3. His Goodness, as *Eli* again shews us, *Let him do what seemeth him good.* As who should say, he will do all things well.

Lastly. His Truth, as we may farther perceive by the same words, *Let him do---* Is it not as if he had said, I dare trust him touching what he'll do; He'll do nothing but well, I know.

1. As you regard your own good, have a care of Patience, for that Patience is for your Credit.

1. By it you shall obtain a good report, even as you have heard of the Patience of *Job*, *Jams* 5. 11. This put a Perfume into his name; which do's hold to this day. And what is that you read in *2 Thes.* 1. 4. *We our selves glory in you in the Churches of God for your Patience.* Mark, *We our selves.* Such as are of note, shall take notice of you, and to have the good word of the eminently-good, how good is it? and so
good

ood a word too? *We glory in you.* An high train of Commendation! Yea, and this also amongst those, that know what's what, *We glory in you, in the Churches of God.*

2. In the Exercise of Patience you shall shew Prudence; and is not this a Credit? Yea, for on the contrary, to play the fool is disgraceful. It is the Patient man that, as you have heard, is his own man, *Luke 21. 19.* that knows his distance, *1 Sam. 3. 18.* that puts himself into the way of deliverance, *1 Pet. 5. 6.* and sundry other points of Wisdome I might mention.

3. Patience manifests strength, which is also a credit: for to tell of a weak man is a diminution. The Apostle, as you know, speaks of being strengthened unto all Patience, *Col. 1. 11.* Patience is not a weakness in us, as I have formerly said. Porters, that bear great burdens, are Robust men.

Lastly, To Patience belongs not only strength, but Conquest; and Conquerors want no honours. A Patient man,

1. Overcomes himself, see *Prov. 16. 32.* and what a gallant victory this is, is visible in the base slavery, that loading lusts have men in, and the Devil at the back

back of those lusts, *Eph* 4. 26, 27.

2. Bids fair towards the conquering of Enemies: witness the Apostles Phrase, in *Rom* 22. ult. *Overcome evil with good.* he had said, *Avenge not your selves, but rather give place unto wrath.* He now saies, *Be not overcome, but overcome — The Patient —* beneficent yet the day without striking a blow, behold a dry Victory.

Again, As Patience is for your Credit. So,

2. For your Comfort. For,

1. We are doing our Duty the whiles, and are we not blessed in our deed? Yes, in, as well as after, *Jam* 1. 25. *Psal* 19. 11.

2. We are in the way of the Promise, and that's a Comfortable way, sure! See *Mat* 5. 3. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.* Also v. 5. *Blessed are the Meek, for they shall inherit the Earth.* If Earth, if Heaven, if either, if both be any comfort to hear of, the Patient man may be comforted.

3. We are writing after excellent and encouraging Copies; and they were set for that. *Be not slothful,* saies the Apostle, in *Heb* 6. 12. *but followers of them, who through Faith and Patience inherit the Promises.* As I have already said, It's good follow-

following them, that have lead to Heaven.

Lastly, We avoid and prevent a great deal of Sin, and that's a comfort, especially the Pollutingness of sin considered. I have shewed, what a Mother sin Impatience is, and therefore happy are they that can be Patient, yea, that they may not be so peccant. The Psalmist, in *Psal. 19. 13. and he was a godly wise man*, took great content in being innocent.

Again, As Patience is for your Credit, and Comfort : So,

3. For your Profit. For,

1. It is a Reward.

You remember the Proverb, I spake of, *What Remedy but Patience?* and have not forgotten the words of our Saviour, *In your Patience possess ye your Souls. Possess* — Afflictions are hard meat, but Patience a good digester. Affliction a sore Burden, but Patience a good Porter. One calls Patience a Paring-knife, which cuts the cross less, and less, till it comes to nothing almost. Compares it to Bread and Salt, which we cannot make one good Meale without.

2. As it is, so it has a Reward ; and both here, and hereafter ; and,

1. Here , according to that, which I
have

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have already spoken of, in *Mat. 5. 5. Blessed are the meek, for they shall Inherit the Earth.* Carnal People think, that if a Man be a Wild Man, he shall within a while, have nothing left him; yea, but such may hope to be Inheritors, which is an honourable sort of Havers. There is no loſs by Patience; no, the Lord will look to that. Hear meek *David*, in *2 Sam. 16. 12. It may be, the Lord will look on mine Affliction, and requite me good for his Curſing this day;* even as our Children expect, when others wrong them, that we make them amends.

2. Hereafter, reſume that *5. of Mat.* now at the *3. v. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* An exemplification of this is in *Heb. 6. 12. Be ye followers of them, who through Faith and Patience Inherit the Promiſes.* Some are now in poſſeſſion of that joy and glory, which others may expect. You know, my Brethren, how we receive and welcome a Friend, that comes to us out of a tedious Journey, or tempeſtuous Voyage; we take him to be a good Friend, and call for the beſt things in the Houſe; Judge then, how our dear Lord and Father will Entertain a Child, that comes out of great tribula-

tribulation. I have done speaking in a Moving way, and go on to speak in a

Directing; for I presume, that you are by this time ready to ask me, wherein consists our care of Patience?

I Answer. In looking to the soundness, also the free course and Increase of it. And,

1. Soundness, That we be, as is required in *Tit. 2.* 2. *Sound in Patience*; Sincere, not Hypocritical; and now for better discerning the Truth of Patience; I I offer these Characters and Tryals.

1. Patience supposes a state of Grace, for a Fruit of the Spirit it is, and men do not gather Grapes of Thorns, nor Figs of Thistles, *Gal. 5. 22.* Either make the Tree good, or the Fruit cannot be good. No Saint, no Patient man, another may be dull, may be still --- but a Saint is patient.

2. Patience, as it comes from God, so it moves towards God. *Dominus est*, said Patient *Eli*, *It is the Lord*, in *1 Sam. 3. 18.* And so it was God's Hand that stopt *David's* mouth, in *Psal. 39. 9.* A Natural Man may for one sincere end or another be still in the evil day, but it's the Lord the thought of him, fear of him, that binds a good man to the good abearing.

3. As Patience looks at the Lord, so it

limits him not; *Let him do*, saith *Eli*, *what seemeth him good*, 1 *Sam.* 3. 18. The Patient lay all at God's feet, put all into this Hands, proclaim a Freedom to him, as being perswaded of his Wisdom, that he knows what's best; and of his Truth and Goodness, that he will do that. Patience dare trust God, and therefore rests in God.

4. As Patience looks upward, so also inward; not onely has a care of the Tongue, but especially of the Heart; and so you read, in that often-cited, *Luke* 21. 19. *Of possessing the Soul in Patience*; a Natural man may for sinister ends, as I have been saying, bite in his pain or presure, as some have done sometimes, but as one says well, He is in a Fever all the while as hot within, as cold without.

5. Patience meekens us towards the Instruments of our afflictions, as we may perceive by patient *David*, in 2 *Sam.* 16. 10. *So let him curse*, saith he, *because the Lord hath said, curse David*. An Impatient man runs like the Dog, after the stone that hit him, but the Patient considers the hand, that hurl'd it, and so is moderated, though he has no cause to excuse evil men, who think not of doing God Service, but it is in their hearts to accommo-
date

date their Lusts, Cruelty, Covetousness, --
Esay 10.7. Yet when he considers, they are
the Rods of God's Anger, and the first in
their hand is his Indignation, so as the Af-
fliction comes not onely from them, he is
afraid of charging them too deep.

Sixthly, and Lastly. Patience carries
Gods leisure for deliverance, according to
that in *Psal.* 37.7. *Rest in the Lord, and
wait Patiently for him,* as the believing, so
the enduring make not hast. These Pati-
ents and Worthies, in the little Book of
Martyrs, *Heb.* 11. Accepted not delive-
rance, upon Persecutors terms.

2. Another point of our care is seeing
to the free course, and increase of it. And
thus we shall approve our selves careful,
if we watch against the hinderances, and
unto the helps of Patience; and,

1. Against *Hinderances*, which are,

1. Pride, witness the Antithesis, in
Eccles. 7.8. The Learned Annotators take
notice, that the proper Opposition had
been between Patient in Spirit, and hasty
in Spirit; but the Preacher instead of ha-
sty, *says Proud*; to shew us, say they,
that Patience is rooted in Humility. My
Brethren, if you would up, and on with
Patience, down with Pride. Mortifie this
Lust carefully.

2. Covetousness, as you may gather from *1 Tim. 3. 3. Not greedy of filthy lucre, but Patient.* When the poor Debtor besought, saying, *Have Patience with me, and I will pay thee all, the greedy Creditor cast him into Prison till he should pay the Debt, Mat. 18. 29, 30.* Oh then, Crucie inordinate desire, get your thirst after this Worlds goods slacked, consider that, as that is your good, which does you good; so that is the good which you do good with. Down with Avarice, as you would up with Patience.

3. Niceness, dilicateness: *Paul*, that appeals to *Timothy*, touching his Patience, *2 Tim 3. 10.* Professes a great deal of self-denyal, in *Acts 20. 24. None of these things move me, saith he, neither count I my Life dear unto my self.* A nice delicate man, like him in the Book of Martyrs, that said, *He could not Burn.* Any of these things would have troubled his Patience. Oh then let there not a niceling be found among us; one, that Idolizes East, West, sleeping in a whole skin --- You cannot think, upon occasion to possess your soul in Patience, if delicateness possess you. I might have spoken of more impediments, but I hasten to *Helps.* And, 3

1. As a great help to Patience, I would advise God's People to be very Prayerful: after the example of the Apostle, in *Col. 1. 9-11. We do not cease to Pray for you, that ye might be strenghtned unto all Patience.* Prayer is of great Power, and God, He is the God of Patience. Go to God therefore, that Patience may have her perfect work. The Apostle went to him for others, go you for your selves.

2. I advise to be Praiseful as well as Prayerful. Take the Apostle again for an Example, in *1 Thes 1. 2, 3. We give thanks to God always for you — remembring without ceasing your work of Faith, and labour of Love, and Patience of hope. Gratiarum actio ad plus dandum invitatio.* Thanksgiving is an artificial Begging; a man that saies to his Friend, I thank your last kindness, makes fair way for that not to be the last. Accordingly did we thankfully acknowledg, what God has already done for us in point of Patience, else at such a time when men so provok'd us, we had not put it up: And at such a time when the Lord so afflicted us, we had broke out more than we did; we might hope, that the God of all Grace, would give us more of this. *Col. 4. 6.*

3. My Advise is, that, we search the the Scriptures: for do we not read, in *Rom. 15* 4. of the Patience of the Scriptures? *active*, saies *Paræus* upon the place; because the Doctrines of the Scriptures serves much for the Patienting of us. The Præcepts, Præcedents, Promises, with other things there recorded, considered.

4. Let us walk with God, for *Moses* endured, as seeing him, who is invisible, *Heb. 11. 27*. Will a Child cry that has his Father with him? No, though he go through the dark: Will a Souldier grumble to go upon hot service that has his Captain with him?

5. Look unto Jesus, Consider him, that endured, *Heb. 22. 1* — Yea for,

1. Who are we in Comparison of him? Well may we suffer, and Patiently, when He was so bearing, *Mat. 10. 24, 25*.

2. What are our sufferings, in comparison of his? Why! Not Chipps to His Cross! He Endured, saies the Apostle, such Contradiction, *Heb. 12. 3*. Such indeed, as was never heard of, his own Harmlessness and Holiness, and his Contradicters Vileness, and Wickedness being thought at.

6. Be cloathed with Humility; for you remem-

remember from *Eccles.* 7. 8. what an enemy to Patience Pride is. An Humble man seeks not great things for himself; yea sees and saies himself less than the least of Mercies: and therefore if he be brought low, why, he that was before come down in his own apprehention, will better abide to come down by change of Condition, *Gen.* 32. 10. An Humble man thinks not great things of himself, yea he knows, and acknowledges many things amiss in him, and therefore if he be berated, and reviled, why, he that was wont to Avile himself, will matter Reviling less, and say within himself, What would these men say, if they knew as much as I do? *1 Cor.* 15. 9. cum *Eph.* 3. 8.

7. Live Soberly. *Add,* saies *St. Peter*, in *2 Pet.* 1. 6. to *Temperance Patience*. Yea, Temperance makes fair way for Patience; whereas on the other hand, Drunk one way, and Drunk two; the wet Drunkenness, and the dry do usually meet. A man that's overseen with Drink, how apt is he to be overseen with Passion? Who hath Contentions? saith *Solomon*, in *Prov.* 29. 29, 30 *They that tarry long at the Wine. Bacchus ad arma volat*, strong drink is raging. As then you would be Patient, be Temperate.

8. Follow Love: for Charity suffers long, *1 Cor. 13. 4.* bears all things, *ver. 7.* Love has broad shoulders. Would you then abound in Patience? abound in Love.

9. And Lastly, *Consider the end of the Lord, Jam. 5. 11. cum* 10. *Job's Patient sufferings had a blessed Issue. The Lord blessed the later end of Job more than his beginning.* If the Root was bitter, yet the Fruit was sweet. Let then the Consideration of the Fruit, ingratiate the Root. You shall never have cause to Repent your Patience. Thus the general Exhortation is dispatched; now remains,

The Special.

Which will concern,

Either Order,

Or Age. And,

1. Order.

And so either

Men of High,

Or Low Degree. And,

1. Of High, according to that, in *2 Tim. 2. 24.* *The Servant of the Lord, the Man of God, that is, as appears by Co-hærence, must not strive, but be Patient.*

I shall according to this Specification direct my Speech in this Section, unto

Ministers, and labour to prevail with them

them, To have a Law of Patience, using these two

Motives. One is the Occasion they may have for it. The other is the Impression it may have. And,

1. The *Occasion* they may have: and especially these things considered.

1. The Unprofitingness they may discern. Before I touch this point, and but touched, this being the intended place for handling of it. It do's trouble a School-master not a little, when his Scholar benefits not; but one day comes, and another goes, and he rather go's backward than forward: and so the Masters of Assemblies, Oh! how they have laid to heart the successfulness of their Labours! *I said, saies Isaiah, in Isa..49.4. I have laboured in vain, I have spent my strength for nought, and in vain. I have — I have —* The Ingemination favours of Affection. It is reported of *Melancthon* that he thought at first, it was not possible, people should withstand the evidence of the Gospel: but after he had been a Preacher a while, he complained that old *Adam* was too hard for young *Melancthon*. yea, both young *Timothys*, and aged *Pauls* have cause enough of complaint. But yet within compass of Patience. For,

1. *Paul*

1. *Paul* Plants, and *Apollas* Waters, but it is God that giveth the increase, 1 *Cor.* 3. 6. The Blessing is in his hand, not ours; and who shall say to him, What doest thou? cannot we be content to follow our *work*, and leave His to Him?

2. Though *Israel* be not gathered, yet shall a Faithful Minister be glorious ——— *Isa.* 49. 5. We are to God a sweet Savor of Christ in them, that are saved, and in them that perish, saith the Apostle in 2 *Cor.* 2. 15. God will reward his Ministers not according to Issue, but Industry.

Again, What occasion Ministers may have for Patience: appears, as by the Unprofitingness they may discern. So,

2. By the Unkindness they may meet with. It do's trouble Parents not a little, when Children, that they put into their Bosome, creep out at their Sleeve: and Judge you my Brethren, with what a grieved heart *Paul* spake what he did, in 2 *Cor.* 12. 15. The more abundantly I love you, the less I am loved: and that, in *Gal.* 4. 15. *Where is the blessedness you spake of?* who that had heard, what the people sometimes said, We may bless the time that ever *Paul* came amongst us: would ever have thought, that good man,
that

that sweet Minister should have lived to have seen the day in which he should have been occasioned to Interrogate, *Where is the blessedness you spake of?* Alas, their Language, and Carriage was much altered from what it had been : and that, which befel so Eminent an Instrument, who can promise himself exemption from? yea, who that's wise, will not rather bethink him what there is to qualifie, and pacifie in such a case as that. That a prudent Nurse looks not for her Wages at the Child's hand, but the Parents. Indeed the little one do's now and then gratifie her with a kiss, with a smile : but oftner requites her with a cry, a wrangle ; yea but she well considers, that Father and Mother will do all things fair. And so a good Minister's Judgment is with the Lord, and his Work with his God, *Isa. 49. 4.* God knows, and God will acknowledge, and God will graciously recompence.

2. That a Prudent Nurse do's consider the Child's present Distemper, and instead of wrangling when it wrangles, labours the restoring of it. Oh, saies she, this Child was not wont to be so very troublesome, somewhat certainly aileth it, 'I would I knew what were good for it. It's
not

not to say, how people may be distemper'd, and their distemper alter them; But who is not aware, how that the Apostle applies himself unto such with Patience, yea with tenderness, calling them Children, little Children, his little Children, and professing his Care and Pains still for them? in *Gal. 4. 19. cum 15.*

Again, What occasion Ministers may have for Patience is too too manifest.

3. By the Persecutions may befall them, For,

1. An Arch-enemy to a painful powerful Ministry Satan is, as St. Paul found by experience, witness his report in the Case, in *1 Thes. 2. 18. We would have come to you, even I Paul, once again, but Satan hindered us.* had it been some idle drunken fellow, that had been going about some naught business, the Devil would have been far from hindering him, but how should the Prince of darkness skill of a burning shining candle?

2. Satan, that is so malicious himself, worketh in the Children of disobedience, *Eph. 2. 2.* and the Lusts of their Father they will do, *John 8. 44.* Prince of Darkness, and Children of Darkness, Old Serpent, and Old Man do fearfully correspond; so as what Trouble the Evil-one,
and

and Evil-men can do, men of God may fear, and the rather, if we consider, in the

Third place, That good Ministers oppose themselves to the power of Satan, and practice of ungodly men, yea, and so their Commission runs, in *Acts* 16. 17, 18. Now, I pray, how will the one like it to have his Kingdom batter'd about his ears? and the other to have Hell-fire flash't in their Faces?

While a godly Minister thinks of these things he had need to ruminate upon such Patienting Considerations, as these.

1. That this is but Old-Ordinary, *So Persecuted they the Prophets*, *Mat.* 5. 12. Persecuted Ministers fare as did their Predecessors; their betters sped no better, so as they may well have Patience.

2. That both the roaring Lyon and the Whelps are in a Chain, and can do but what God will suffer them; *and God is Faithful, who will not suffer his Servants to suffer above what they are able*, *1 Cor.* 10. 13. *cum* *Rev.* 2. 10.

Thirdly, and Lastly. That as their Suffering may be great, so their Reward will not be little, *Mat.* 5. 12. So as they may well cry out, with the Martyr, *Hold out Faith and Patience.* Thus far the first Motive;

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tive; the great occasion Ministers may have for Patience. Now follows the

2. And it is the

Great Impression it may have; or, What Patience may do; and both upon themselves,

And others.

Themselves first.

For Patience will keep them to their work, according to that, in *2 Tim. 2. 24, 25. The Servant of the Lord must not strive, but be Patient, in meekness, instructing those that oppose themselves.* A Patient, Meek School-Master takes pains with an untoward Scholar, whereas one that is furious, throws Book out of Hand, and Boy out of School.

2. As for others; why?

1. It may stop their mouths, who otherwise would soon say, They may Preach Patience with shame enough, for they shew none. It were wisdom to cut off occasion, *2 Cor. 11. 12.* Yea, but Ministers give it, when they say, and do not, for Pastors should be patterns, *1 Pet. 5. 3.*

2. It guides their Hands, I mean, directs their practice; yea, both directs and obliges; for God hath set up Ministers to be

be Ensamples to the Flock, as I was saying from that 1 *Pet.* 5. 3. It is not enough to hear a good Minister, but People should also heed him; it is not enough to remember a good Sermon, but they should also look after the Exemplification, which is indeed the Repetition. Mark them which walk so as ye have as for an Ensample, saies the Apostle, in *Phil.* 3. 17.

Lastly, It may engage their Hearts; the Sick man is bound to love the Physitian, that had Patience, when himself was froward enough; the Scholar his Master, that continued to teach him for all his unproficiency. In like manner those Ministers indear themselves much, that in all things approve themselves as the Ministers of God in much Patience, 2 *Cor.* 6. 4.

Having dealt with men of High degree, I come now to speak to men of Low, and as amongst men of High, I did offer the Example of the Apostle, single out the Servant of the Lord; so shall I now close with Men's

Servants, treading that while St. *Peter's* steps, in 1 *Pet.* 2. 18, 19, 20. *Servants*, sayes he, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward; for this is thank-worthy, if

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a man for Conscience toward God endure grief, suffering wrongfully: for what glory is it, if when ye be buffeted for your faults, ye take it patiently? But if when ye do well, and suffer for it, ye take it Patiently, this is Acceptable with God. For perswading Servants to have a care of Patience, I shall use two

Motives;

One is the Occasion they may have for it.

The other, the Obligation they are in to it.

And first, The Occasion Servants may have for Patience; yea, for

1. All Masters are not alike, some indeed, as you have heard, out of the fore-cited Scriptures, *1 Pet. 2. 18. are good and gentle;* so as their Servants may say, *An Patrem an D minum*, we cannot easily tell, whether we have a Master or a Father. Such an one was *Abraham*, in whose thoughts, it would seem, it was, if he had no Child of his own, to make his Servant his Heir; *Gen. 15. 3.* Yea, but other there are, that, as the same *Peter* speaks, are froward, ill to please, ill to deal with, as I formerly said. Masters, that are Women rather than Men for Chiding, and Jews rather than

than Christians for Burdening: They care not how little a Servant has, and how much he does.

2. Some Masters are not onely froward, but Injurious, wrong doers, so as a Servant may do well, and yet suffer for it, as the Apostle puts the case, in that *1 Pet. 2. 20.* *My Brethren, besides the mocks and taunts that Drunken debauched Masters have for their Religious professing Servants; saying, as Pharaoh sometimes, Ye are idle, Ye are idle, therefore ye say, let us go, and do Sacrifice to to the Lord, Exod. 5.17.* I say, besides the wrong some Masters do their Servants, as concerning the general Calling, they are injurious enough in order to the particular. Thus many Apprentices suffer oft for their Apprehensiveness and Activeness; their ill-minded Masters fearing they should become Masters of their Trade, and so in time hinder them, do in the mean time hinder such Servants, and are angry, when they cannot hide the Mystery from them. Alas, Parents not seldom make the Wolf Shepherd. Here is the Patience both of Parent and Child. This for Occasion; I go on to speak of Obligation, and

1. Let Servants themselves Judge whe-

ther Persons of low degree should not have Patience, when Men of High, as they have heard, are to bear. The Servant of the Lord must not strive, and shall a man's Servant? Shall this put up nothing? and that must so much? *2 Tim.*

2. 24.

2. I may tell Servants, that as Low as they are, yet they are not hid. Professing Servants as well as Masters have many eyes upon them, so as they, as poor as they stand there, may adorn, or otherwise the Doctrine of God our Saviour, *Tit. 2. 10.*

3. Let Servants consider, what their Calling calls to. Why! This Patience, as appears by that often referred to, *1 Pet. 2. 20. cum 21. If when ye do well, and suffer for it, ye take it Patiently, this is acceptable with God, for even hereunto were ye Called:* what Servant but will grant, he should follow his Calling? Yea, Servants, but there's two Callings, as I have been hinting; You are called to be Saints, as well as to be Servants; and your Calling to be Saints was, as Occasion required, to be Sufferers, and Patient Sufferers.

4. I would mind Christian Servants of the Lord Christ, for so also do's *St. Peter,*
in

in that 21 verse — Christ, sayes he, *suffered for us, leaving an Example, that ye should follow his steps, who, when he was reviled, reviled not again.* — Servants, whom would you make your Samplar, if not your Saviour? Yea, what do you say to the Legacy, that your dying Saviour left you?

Lastly, I would tell Servants, before I part with them, that the Master in Heaven will reckon with injurious Earthly Masters, *Col. 3. ult. cum 4. 1.* You may well be Patient, for God is Just, *Rom. 12. 19.* A Man, whose Cause a Great Man has undertaken, says, I need not to trouble my self, such an one will see me Righted. Much more may Servants, in case of wrongs, possess their Souls in Patience, for he that doth wrong, shall receive for the wrong, that he hath done; *and there is no respect of Persons with God, Eph. 6. 9.* Let this suffice touching Order; I pass on to *Age.*

The Apostle, in *Tit. 2. 1, 2.* Commends certain points of sound Doctrine, and this among other, That the Aged men be *Sound in Patience*, and this is that point, which now I would commend, and in this Method.

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1. I shall shew, what Use the Aged may have for Patience; and,

2. What Engagement there is to it: and by these two

Motives would hope to perswade the Aged into a Care of Patience; and

1. By the Use they have for it.

Indeed great Use, and by reason of Themselves and Others.

Themselves first, will find Patience work. Yea, for length of dayes brings with it. Old dayes are evil dayes, *Eccl. 12. 1.* It cannot be denyed indeed, but that at that time of day it is better with some than others. *Moses was an Hundred and Twenty years Old, when he dyed; his Eye was not dim, nor his Natural force abated, Deut. 34. 7.* In this Generation of ours, Persons are gotten into their Graves betime, and few without the tedious Preface of great decays, and divers Infirmities. I mean, it's Ordinary to hear the Aged say, they cannot do as they have done; and to tell of Aches, pains --- Now, here is their Patience, to be content with their Condition, and though they groan, yet not to grumble.

2. While themselves find Patience work,

Others

Others Contribute,

And both In neer Relation, and Out.

And

1. In, and both Living and Dying. And

1. Living, that Prohibition in *Prov. 23.*

22. *Despise not thy Mother when she is Old,* carries a tacile Accusation along with it; how apt Children are to miscarry towards aged Parents! Here now is the Patience of the Aged, To digest unkindnesses, and not be overcome of evil.

2. Relations both living and dying exercise old folks Patience; for the long-liv'd are engag'd in many Funerals: some have liv'd to bury all their Children, and they, that, no doubt rejoyced, when a Man was born into the world, how would they lament his carrying out? *Job. 1. 20.* Here again, is the Patience of the Aged: Not to charge God foolishly, but submit their Wills to his, and consider that the Taker had been the Giver.

Thus for these in neer Relation,

2. As for those Out,

Why, we know, what *Job* saies, *Job 30.*

1 — *They, that are younger than I, have me in dirision.* The waggish boys of *Bethel* mock'd the old Prophet, saying, *Bald-head, bald-head.* At this day how many

make themselves merry with those very things in the Aged, which in time will become their own, or they must die for it? Here now is the Patience of the Antient: Not to suffer themselves to be discomposed by Neglects, or Contempts, but quietly wait till Providence, that is undressing them, do bring them to bed.

This for the use the Aged have for Patience. Now follow, in the

2. Place, The Obligations there are to it, as

1. The Expectation, that is upon the Aged, according to that, in *Job 32. 7.* *I said, days should speak, and the multitude of years teach Wisdom.* It is expected, and justly too, that they, that live long, shew something worthy of their time. Oh, they, that have liv'd long amongst Bibles, Sermons, Ministers, Professors; what manner of Persons should they be? and this were indeed to Live, and not barely to Be.

2. The Inclination that is in them: They had need, had they not? to look to Patience, that are prone to Pettishness. It is with old Folks, as with old Fewel, soon on Fire. The Infirmities of Old-age are many, and this Morosity amongst the
rest.

rest. We use to say, Ach, Pain — makes them Angry ; and so it will indeed, where no more than Nature is, where there is not Grace to Master Nature, and Grace in Exercise. Oh ! then how should old Disciples look to Patience ? and to all Patience, *Tit. 2. 2.*

3. And Lastly, The Dissolution, that is so neer them. *Senex quasi semine*, We say, Old Folks have one foot in the Grave. Young may die soon, Old cannot live long. Yea I may say, Old-age is a young Death. There's much of Death about Age, the Palate is almost dead as to Tasting, Stomach as to Digesting, Eye to Seeing, Foot to Walking. Now this approacheth, gradual presence of Death obliges to Patience upon two accounts. The

1. Is this,

The Aged have not long to Bear, and therefore may well Bear, *Jam. 5. 8.* It's but a while, a little while that an Antient Prophet shall be called Bald-head : that Aged *Job* shall be derided by Beardless Boys : that an Old Professor shall be termed an Old Dissembler, and the like. The

2. is this,

The Reward is at hand : I mean the great Reward in Heaven. I was saying be-

fore, an Old Man has one foot in the grave,
and what saith the voice from Heaven?
Blessed are the dead that die in the Lord,
Rev. 14. 13. A good Old Man then is up-
on the Threshold of Heaven: well may
he run with Patience, who is almost with-
in reach of the Prize.

Consider what I say, and the Lord give
us understanding in all things.

Now unto the King Eternal, Immortal,
Invisible, the Only-wise God be Ho-
nour, and Glory for ever and ever,
Amen.

FINIS.

THE
PATIENCE
OF
JOB:
AND

The End of the LORD:
OR,
The Glorious success of Gracious
Suffering Opened and Applied.

By *William Bell*, Master of Art, and sometimes Preacher of the Word at *Horton* in *Lancashire*.

Psal. 37. 7. Rest in the Lord, and wait Patiently for Him —

Rom. 5. 3, 4, 5. We glory in Tribulations -- knowing, that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed —

*Dùm Spiro, Spero,
Imò dùm Expiro.*

London, Printed for *Nevil Simmons*, at the *Princes Arms* in *St. Paul's Church-yard*. 1674.



Ad Libr. ex Ovid. de Trist.

*Parve, nec invideo, sine me, liber, ibis in urbem;
Hei mihi, quod domino non licet ire tuo;
Vade, sed incultus, qualem decet exulis esse,
Infelix habitum temporis hujus habe.*





To his heretofore Hear-
ers, Grace and Peace from
God our Father, and the
Lord Jesus Christ.

Dearly Beloved,



O U Remember, that at my de-
parture I left with you a Treatise
of Patience; and now I send you
another of the same: But as Pa-
tience has many Considerables belonging to it,
so these two Treatises do concern two of
them: the former the Needfulness, this latter
the Successfulness of Patience; both are, I
suppose, words in season, and may be heard,
where I cannot; the one serv'd to frame us
like unto our Condition, and this other is of
use to keep us in such a frame: The great
Land-lord of the World, who determines the
bounds of our Habitation, hath seen it good
to set you and me at a great distance; Not
yet, but that he hath also Instructed us, How
to be present in some sense, when absent in
other:

The Epistle Dedicatory.

other: How much I have you in my Heart, he that knows all, knoweth; and hereof I certify you under my hand, now the second time: Even the dead are not utterly silenced; Abel yet speaketh; and then well may we, which are alive and remain, carry on a Christian Intercourse with our Christian Friends. The benefit of Writing's great, and not leastly in this regard, That distance is deceived by it. What I have written, I have written out of my dear Love to you, and tender care of you, do desire it may be read and ruminated by you, shall earnestly pray, it may be blessed to you. And you will, I doubt not, speak a good word at the Throne of Grace for him, who is bound to wish well to your better Part,

While he is
WILLIAM BELL.

*Sinderland, in the Parish
of Ashton-Underline,
June 24. 68.*

JAMES



JAMES. 5. 11.

—re have heard of the Patience of
Of Job, and have seen the End of
the Lord:---



Hese words are part of
such a Chapter as is in-
deed much mixt, but yet
may, as I conceive, be
thus distinguished, That
it is,

De Fugiendis,

Vel Faciendis :

Against some Sins,
Or for some Duties :

Sins, in the six leading verses ; and in
the 12th, Coverous Hoarding, Hard-deal-
ing, Wantonness, Cruelness, Rash and
Customary Swearing.

Duties, in all the rest of the verses ; a-
mongst which, one is, *Being Patient*, which
Commenceth at *ver. 7.* and continueth to
vers. 12.

This

This Duty is Propounded, and Prosecuted.

Propounded, and by occasion of the ill-usage, there had been hinted in the Particle *Therefore*. Be Patient therefore Brethren. So, in v. 7.

Prosecuted, in the rest of that verse, and of the Paragraph, and especially by two Arguments, or Inducements.

One respecting Lord,
Another Servants.

1. Lord, For that Come he will, yea his Coming draweth Nigh; and at his Coming he will both Right the Wronged, and Condemn the Grudging, This to ver. 10.

2. Servants, of whom here is,

1. A General Mention, and in order either to what was Wrought by them, in ver. 10. Or thought of them, in the front of our 11th. *Take my Brethren the Prophets, who have spoken in the Name of the Lord, for an Example of suffering Affliction, and of Patience; Behold we count them happy, which endure.*

2. A Particular Nomination, one of God's Servants being instanced in, who was famous both for the Exercise, and Issue of Patience, in the words of the
Text,

Text, and close of the verse, *Ye have heard of the Patience of Job, and have seen the End of the Lord, that the Lord is very pitiful, and of tender Mercy.* This for Cohærence.

Then, 2. As for Sense.

Ye have heard, Ye, that have heard the Word Preached; the Congregations, like as also Christian Communications, have Rung

Of the Patience of Job. Not but that he also had his out-bursts sometimes, but, as *Parvus* sais, *Navos non imputavit Deus*, God takes not his Children at the worst.

And have seen, in the Scripture of truth, for this is written for our Comfort, that we might have hope, see *Job* 42. 10, —

The End of the Lord. Active, to wit, the End which the Lord made with him; the happy Issue which *Job's* patient suffering had: unto which agreeth, that which is subjoyned in the subsequent words, that, *The Lord is very pitiful, and of tender Mercy.* Thus far of Cohærence, and Sense.

As for Parts, in the next place; a particular Nomination the Text is, as I have already hinted, and in this Nomination is,

1. The Person that is Named; *Job*.
2. The things, that he is named for, and they are two.

4 *The Excellency, Necessity,*

1. His famous suffering ; *Ye have heard of the Patience of Job.*

2. His Famous Success ; *And have seen the End of the Lord.*

These Parts, in a fourth place, have presented us with divers Doctrinal Propositions ; but I shall not stay so much as to name, save that one, which I aim at, and ariseth thus :

You observe, my Brethren, that honorable mention is here made of *Job's* patient Suffering ; *Ye have heard*, Sais St. James likewise of his happy success, *Ye have seen*, sais he. Now, when you consider the Apostles design in this mention, That he do's this for the Comfort, and Encouragement of them, to whom he writes ; the Observation, Doctrinal Observation thence, you perceive to be this, That

Famous Patience may hope a famous End.

I say, Famous Patience may hope a famous End. Or, Where the Patience of *Job* is heard, There the End of the Lord will be seen.

The Profocution of this Proposition, I purpose, through God's Assistance, in this wise ;

1. I shall set my self to Amplifie it.

2. To

and Usefulness of Patience.

5

2. To Apply it.

The Amplification will consist of
Explication,
Confirmation,
Vindication.

Explication first, and so I shall shew,

1. What Patience is.

2. What speaks Patience famous.

3. What the End is that Patience may
hope.

4. What a famous End is. And

Lastly, How famous Patience may
hope a famous End.

For the First of these,

What Patience is ;

In short, It is a contented Endurance of
Painful Evils.

Or you may take it in this Expression,
A quiet suffering of Affliction.

I know I might have given a larger de-
scription, but shall hope to bring into this
shorter, what may belong to a longer. I
say,

Patience is a quiet suffering of Afflic-
tions.

Versatur circa adversa, The business of
Patience lies about adverse things ; being
like unto those in *1 Chron. 4. 23.* That
dwelt amongst Hedges. Not yet, that all

fering is Patience; But, a Quiet is.

Now for the better understanding of this Quietness, consider two things:

1. What it refers to.

2. What it is to be judged by. And

1. What it refers to. This Quietness refers both to the

Outward, and

Inward Man.

1. Inward, And so there's a Quiet mind, a Patient man is quiet in his mind; so was *David*, for all his Enemies, accordingly as he reports himself, in *Psal.* 62. 1. *cum* 3. when the Original is look'd, Truly, saith he, *my Soul is silent unto God*. Patience sets the heart at rest, prevents grudging, like as I shall say by and by, grumbling; a Patient Spirit is the Eccho of Providence, saith *Amen* to God's dealings, brings in only this Presentment, *Omnia bene*, He hath done all things well.

2. This Quietness, as it refers to the Inward, so also the Outward Man, and so there's a bridled Tongue, as earst a quiet mind. Here *David* again, in *Psal.* 39. 9. *I was dumb, I opened not my mouth, because thou didst it*. And what is that, which is said of *David's* Lord, in *Ias.* 53. 7. *He was oppressed, and he was afflicted, yet he opened*

pened not his mouth: He is brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb, so he opened not his mouth. See also *Lam.* 3. 26, - 30. where you have a large account of the peaceable carriage of a Patient Person, — he sitteth alone, and keepeth silence --- he putteth his mouth in the dust --- and so forth. Patience takes course, that when Gods hand is upon a mans back, the mans hand be upon his mouth; Patience is against grumbling, as well as grudging, as I have been saying. And thus for what this Quietness refers to.

2. 'Twould be considered, what it is to be Judged by, and so I must tell you; especially by the cause of it; as appears by the fore-cited *Psal.* 39. 9. where you heard David say, *I was dumb, I opened not my mouth, because thou didst it.* a good cause this was, a sound ground; this was well-grounded silence, rightly and justly caused quietness. Indeed all stilness is not quietness properly, so called; *Nabal* was still, or rather stupid, in *1 Sam.* 25. 37. *He became as a Stone.* That's the quiet man, that is of God's quieting, whom

1. The Providence of God quiets, as it did *David*, as even now you heard, out of *Psal.* 39. 9. where the Consideration

of God's doing struck him dumb; *I was dumb*, saies he, *because thou didst it*. Patience runs not with the Dog after the Stone, that hits, but looks at the hand, that hurls, and this sets Quietness.

2. When the Sovereignty of God quiets; *It is the Lord*, saied *Eli*, *let him do what seemeth him good*, 1 Sam. 3. 18. Patience knows her distance, and this sets Quietness: Even as a wise Son, or Servant will put up that at the hands of Father or Master, that he would not from another.

3. Whom the Wisdom of God quiets, *It is the Lord*, *let him do what seemeth him good*, saied *Eli*. Mark, *what seemeth him*. Patience is aware, *That He, who is mighty in work, is also great in Counsel*; and this sets Quietness: even as we use to acquiesce in what a wise man do's, we say, let him be doing, he knows what he do's.

4. Whom the Faithfulness of God quits, *Let him do what seemeth him good*. Look you, *Eli* tells of good being done, and so saies, *Let him do*. As who should say, I dare trust him, I question not, but he will do all things well. Patience believes, That God is one whom she may
Con-

confide in, and this sets quietness: Even as a Physician, a Surgeon, that we misdoubt not, binds, bloods, and we never say, wrong it is.

Lastly, whom the Love of God quiets, Jesus said unto Peter, *put up thy Sword into the sheath; the Cup which my Father hath given me, shall I not drink it?* John 18. 11. Attend Sirs, *My Father*. Patience perceives Love, and this sets quietness; even as our Children will be perswaded by Father or Mother to take the bitterest Potion against the Worms; and the like. And thus I have dispatched the first point of Explication; what Patience is a quiet suffering of Afflictions, and proceed to the

2. What speaks Patience famous: why!

1. The Noisedness of it, when Patience is heard of; as here in the Text, *Ye have heard*, says St. James, *of the Patience of Job*. *Thou hast fully known*, says St. Paul to Timothy, *my long-suffering -- Patience*, in 2 Tim. 3. 10. The Prophets, in this our 5. of James at the 10. are upon Record for suffering of Affliction, and for Patience, and in Heb. 6. 12. is spoken of some, who through Faith and Patience inherit the Promises. The Thessalonians likewise are Re-

corded for the like, in 2 *Thes.* 1. 4. True it is indeed, That it's no looking for another Bible at the end of the World, so as it cannot be expected, that the Patientest Sufferers, which are, or shalt be, should be famous just as *Job* was, *Job* and some others, whose Names are enrolled in the Word of Life; But yet, they need not to be un-observed, or un-mentioned for all that; the People of God in all Generations have their Eyes in their Heads, and their Tongues in their Mouths, and do know, it is their Duty both to take notice one of another, and give due Honour to one another, *Heb.* 10. 24. *Rom.* 12. 10. Besides, the Promise is extant, in 1 *Sam.* 2. 30. *Honorantes Honorabo*, that God will see to the Honour of his Honourers, and such the Patient in Spirit are.

2. Another thing which speaks Patience famous, is the Ingagedness of it; when it is imploy'd about very sad things, and very many of them: according to that, in *Job* 1. ult. *In all this Job sinned not, nor charged God Foolishly. All this, is all that Calamity and Misery, that befell him, which was great, and very great; The Plundering and Consuming of his Substance, Slaying of his Servants, Death,*
and

and violent Death of his Children, all his Children, and all at once, spoken of afore in the Chapter; here, here was the Patience of *Job*, *That in this, in all this he sinned not, nor Charged God Foolishly.* Like as also we read of *Aaron*, for which he is famous, in *Levit. 10. 3.* *That he held his Peace*, when yet one would wonder, that his heart did hold; a very sad Spectacle he had before his eyes, two dead Sons, dead by a special hand of God, and yet we hear not one syllable of Impatience in his mouth; *Moses* lays the matter before him, and he hears, sees, smarts, but submits: Here was Patience, and notable Patience, was there not? Who but praiseth the Porter, that goeth stilly away with a very heavy burden?

3. Another thing, that speaks Patience famous, is the Establishedness of it; when Temptations, Opportunities, Advantages, Aggravations — do not discompose a man, but not withstanding them he possesses his Soul in Patience. *Job* met with a Temptation, even from his own bosom, for his Wife said unto him, in *Job 2. 9.* *Dost thou still retain thine Integrity? Curse God, and dye;* yea, but what said he unto her? See the 10. v. *Thou speakest as one*

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of the foolish Women speaketh; What? Shall we receive good at the hand of God, and shall we not receive evil? And it's added, In all this did not Job sin with his lips. No, neither did he sin against God, nor against her; not her, for though he reproves her sharply, yet Orderly, neither calling her a foolish Woman down-right, and point-blank, nor falling foul upon the whole Sex for her sake. Not God, for so far he is from Cursing, as she counselled; as he adds to his Reprehension a Refutation, Shall we receive good, and shall we not receive evil? Even as we Parents expect from our Children, that they take contentedly the better with the worse. Joseph did not want, as his Brethren also were aware, Opportunity of Revenging himself on them, for, Father was dead; Gen. 50. 15. Yet he said unto them, v. 21. Fear ye not, I will nourish you and your little Ones. David had Saul at an Advantage, and the fingers of his Followers itched to have been doing with him, but, says the Text, He stayed his Servants; See 1 Sam. 24. 3. --- 7.

The same David, when he had occasion to mention an Injury with the Aggravation, how that his Death was endeavoured by a near Relation, was yet so far from
breaking

breaking forth into furious Passion, as he doth thereby, in the case of another, argue for Patience; *Behold*, says he, in 2 Sam. 16. 11. *my Son, which came forth of my Bowels, seeketh my Life; how much more now may this Benjamite do it?*

Fourthly, and Lastly. Another thing, that speaks Patience famous, is the enlargedness of it; when it is much Patience, as the Apostle speaks, in 2 Cor. 6. 4. All Patience, as in Col. 1. 11. When Patience has her perfect work, as the Expression is, in James 1. 4. Now this respecteth especially,

1. Degree, when a Person is very quiet in Affliction; so far from suffering Impatience to creep on him, as he takes it ill of them that speak not well of what God has done: *What?* said Job, *erst*. in Job 2. 10. *Shall we receive good at the hand of God, and shall we not receive evil?* *What?* Questions have their quickness.

2. Duration; when a Person is so Patient, as he is Long-suffering, Cryes out, with the Martyr, *Hold out Faith and Patience*, could desire, that his Submission might be no shorter than the Affliction; the Lord said unto Satan, *hast thou considered my Servant Job, that there is none like him*

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in the Earth, a perfect, and an upright Man, one, that feareth God, and eschueth evil, and still he holdeth his Integrity. Still. Let this suffice for the second point of Explanation.

The 3. cometh on, and it is,

What the End is, that Patience may hope.

End, is of a various acceptation in the Scriptures, for

1. It is put sometimes for Extent, and in regard either of Dimension, how far any thing reacheth, as in *Exod.* 26. 28. *The middle bar in the midst of the boards shall reach from end to end.* Or of duration, how long any thing lasteth, as in *Lam.* 4. 18. --- *Our dayes are fulfilled, for our end is come.*

2. Sometimes for Intent, see *1 Tim.* 1.

3. *The end of the Commandment is Charity.* *ἡ τέλος, i. e. ὁ σκοπος*, says *Piscator*, upon the place, the scope and drift of it; and this Exposition he conceived to be confirmed from Collation of the two following verses.

Thirdly, and Lastly, To say no more of this variety, *End* is put as for Extent, and Intent, so also Event, as in *Mat.* 26. 58. — *Peter went in, and sate with the Servants to see the End.* *Quid tandem de Christo futurum esse*, says one, to wit,

wit, what would betide Christ; and in *Heb. 6. 8.* — *Whose end is to be burned:* Like as also in the Text, and so in the Doctrine from it; End, here is the Issue, that Patient suffering had.

This End is termed in the Text, *The End of the Lord*; but in what sense Interpreters are not agreed.

For 1. Some do understand it Passively, of the End made with the Lord, the Lord Christ, who first Suffered, and then entred into his Glory; and this way many of the Ancients go, giving their reason, because else the chief Pattern of Patience were left out. But,

2. Others, as the most of Modern Divines, do conceive it Actively of the End the Lord made with *Job*, who is here named, and whose suffering is here spoken of, and the happy Issue whereof it was very apt to annex, as being suitable to the purpose of the Apostle and the History concerning the man, and answering well to the words next after the Text [which I took notice of betime] that, *the Lord is very pitiful, and of tender Mercy*; and with these later chuse I to go, and have accordingly, as you know, so sensed the words already. Nor shall I say more to this 3. but go on to the Fourth

Fourth point of Explication.

What a famous end is.

Now, this refers either to the Life, that now is, or that, which is to come : and

1. The Life, that now is, and either in Outward, or in Spiritual regards ; and

1. In Outward.

As, When the Lord makes his People as Remarkable for Felicity, as before they were for Misery ; and of this,

1. Patience has the Promise, see 1 Pet. 5. 6. *Humble your selves under the mighty hand of God, that he may Exalt you in due time* : Is it said, deliver ? It is said, *Exalt*.

2. The Patient have had Experience, Job, by Name, of whom we read, in the last Chap. 12. v. *That the Lord blessed the latter end of Job more than his beginning* : which is proved after by a particular enumeration, or Inventory of his Goods and Chattels ; for, says the Text, *He had fourteen thousand Sheep, and six thousand Camels, and a thousand Yoke of Oxen, and a thousand shee-Ases* ; whereas in the 1. Chap. 3. v. we hear but of half so much, that before he had of each. God not only Restored, but doubled Job's wealth : And this famous Restauration is Amplified afterwards, both by the numerous Issue

Job had to leave his great wealth to, the 23 verse tells us, *he had seven Sons, and three Daughters*, just so many as he had before, *Job* 1. 2. And so he had twice as great an Estate for his Children, as before time: As also by the long time he had of enjoying his wealth, the 16. verse says, *After this Job Lived an hundred an forty Years*; After a tedious Adversity he had a very long Prosperity. Thus for outward.

2. As for Spiritual Respects, he says well that saies, If God at any time deny any of his Suffering Servants Temporals, as indeed all Patient Persons meet not with *Job's* Opulency afterwards; Yet if he deals bountifully with them in Spirituals, they have no cause to complain; now, we know what *St. Paul* saith, in *Rom.* 5. 3, 4, 5. — *We glory in Tribulations, knowing, that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed* — And *St. James*, in *James* 1. 4. *Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.* O taste and see that the Lord is good, and makes a gracious end with us, when he leaves us better, in our better part, than we were before;

When

When 1. We are more increased, for, *usus promptos facit*, Exercise is a great Advantage, use Leggs and have them's a Proverb, and we find it verified in *David*, who, by bearing much, did, through God's Blessing, become very well able to bear, witness that meek speech of his, of which you have heard, in *2 Sam. 16. 11. Behold, my Son, which came forth of my Bowels, seeketh my Life, how much more now may this Benjamite do it?* Look you here, he can make that an Argument for, which at that time was an exercise of his Patience, The old Cart that's us'd to the way, goes stilly away, whereas the new one fills all the Countrey with noise.

2. When we are more encouraged; for, again, Experience is a great Advantage; it is wont to breed Confidence: an Experienced Souldier uses to be couragious; and, I pray, was not our *Job* so? hear him, in *Job 13. 15. Though he slay me, yet will I trust in him.*

Hitherto of a famous End, with respect unto the Life, that now is.

2. As for the Life, which is to come; Why! what, I pray, shall be thought a Famous End; if not a Glorious? and such an End Patience may hope; according

ing to that, in 2 Thes. 1. 4, 5, 6, 7. — We our selves Glory in you, in the Churches of God, for your Patience and Faith in all your Persecutions and Tribulations that ye endure, which is a manifest token of the Righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer : Seeing it is a Righteous thing with God to recompence Tribulation to them that trouble you ; and to you who are troubled, Rest with us, when the Lord Jesus shall be revealed from Heaven with his Mighty Angels. The day is a drawing on, that both Patience and her Persecutors shall be Recompenced, and so as shall be much for the Honour of Patience ; two points of Honour are told of, Vindication, and Coronation :

Vindication, The Lord Jesus, when he shall be revealed from Heaven with his mighty Angels, will take Patience's part, for he will take a course with her Adversaries ; then the troublers of *Israel* shall be troubled, verse 6. You know what *Joshua* said to *Achan*, in Josh. 7. 25. *Why hast thou troubled us ? the Lord shall trouble thee this day.* Me thinks, I hear the Lord Jesus using this kind of Language to his People's Enemies. In this world the wicked have
all

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all the talk, and speak words of brass; Ah! the sad Delemma's, *Turn, or Burn*; Sin, or Suffer: but the time will come, when Jesus Christ will reckon with them, and Recompense them, both their words and their deeds: when you look the Epistle of *Jude*, v. 15. you'll see, That not one of their hard speeches, but shall be brought into Judgment. Now say, I beseech you, What an honor this will be to Patience, That the Lord Jesus will so plead her Cause, and reveng her Wrongs. In the Courts of Men it's great credit to a man, that was a bearing man, when the Judge speaks on his side, and sais to the man that did him wrong; You have troubled him, but now I'll trouble you, and take a course with you: and yet, Brethren, This falls far enough short of Jesus Christ's vindicating the Patient in the Presence of Men and Angels: Nor, is Vindication all the Honor, that Patience shall have in that day; there is,

2. Coronation: The Apostle speaks of of a Kingdom, the Kingdom of God, and suffering for it, See *vers.* 5. and, what says St. James, in *James* 1. 12. *Blessed is the Man, that endureth — for when he is tryed, he shall receive the Crown of Life,*
which

which the Lord hath Promised.

A Crown is of Earthly things the most Glorious, an Emblem of Royal Majesty; Kings have their Crowns, and hereby the Heavenly glory, to which the suffering Servants of God are advanced, is, as you see, denoted. A Crown is Round, having neither beginning, nor ending, semblably their glory in Heaven is indeterminable; 1 Pet. 5. 4. A Crown encompasseth the Head, and so they shall be filled with Glory, Dan. 12. 2, 3. cum 2 Cor. 4. 17.

Life is opposed sometimes to Adversity. Thus shall ye say to him, that Liveth; the Original has no more, in 1 Sam. 25: 6. The Version adds, In Prosperity; and, well to the sense. *Non est vivere nisi Valere*, he properly Lives, that's lively, that's merry, and so forth: And thus will it be with Christian Sufferers, when gotten to Heaven once; they'll know no sorrow, no, They enter into their Master's Joy, Mat. 25. 21.

2. Life is oft oppressed unto Death, I shall not dye, but Live, says the Psalmist, in Psal. 118. 17. Accordingly will it be with the Suffering Servants of God; it is an Eternal, as well as Exceeding weight of Glory, that is before them, 2 Cor. 4. 17.

Indeed *Solomon* says, of an Earthly Crown, in *Prov.* 27. 24. *Doth the Crown endure to every Generation?* The Interrogative is Negative, &c. Now, Kings, have outliv'd their Crowns; yea, but the Cœlestial Crown knows no decay: it will be so set upon the Head, as also settled. You see something, my Brethren, of the Crown of Life, and that while of the Promise, that is Inherited through Faith and Patience. Here's even a famous End, is there not? For a perclose to this Section, I shall onely say, If a Child or Friend comes to us out of a storm by Sea or Land, we take him to the Fire, put dry Cloaths on him, call for Strong-waters, and what not? Judge you then, how the Heavenly Father will entertain his Sons and Daughters, that come out of great Tribulation; There will be, questionless, a great and gracious welcoming of such. Read over at your leisure the 7th. of *Revel.* 13, 14, 15, 16, 17. verses. This may suffice for the Fourth point of Explication. You have heard, what Patience is, what speaks it famous, what the End is it may expect, and what a famous End is. And now, in a fifth place, it remains to speak of the Fifth point of Explication, to wit,

How

How Famous Patience may expect a Famous End.

And 1. I shall shew, How not ; Why ! Not upon the Account of Merit, oh ! no ; the Apostle hath cast the account quite otherwise, in *Rom. 8. 18.* *I reckon*, says he, *that the sufferings of this present time are not worthy to be compared with the Glory, which shall be revealed in us.* The words are weighty, *I reckon* not, I think ; upon a due valuation and estimation he judgeth, That

The Sufferings, an indefinite Expression, no sort of Sufferings, no, not of Martyrs are excepted.

Of this present time. Suppose, the Sufferings did last as long as Life.

Are not worthy to be compared with — The word alludes to weighing of things in a pair of Balances, as if he had said, Take me Sufferings, and put them in one Scale ; and Glory, and put it in the other, and weigh them together, and Sufferings, any, all, even *Job's*, will be found too light. Indeed we read, in *2 Cor. 4. 17.* *That light affliction works Glory for us.*

But, say I, *Non meriti modo*, not so, as to merit it ; and this is clear, very clear in that Scripture, *Nam quæ proportio?* For,

as a Learned Interpreter interrogates, what proportion is there between light Affliction, and a weight of Glory? Between Affliction, which is but for a moment, and an Eternal weight of Glory? Haply, some will say, But, what say you to endurings, and distresses for Christ's sake? I grant, that indeed these are High Services; but I shall also shew, that they are High Favours; and how can gift Merit? Yea, do's not Gift cast into Debt? See, See, *Phil. 1. 29. Unto you it is given in the behalf of Christ, not onely to believe on him, but also to suffer for his sake: take notice, Given, I shall not doubt to say to the greatest and gloriousst Sufferers, what have ye that ye did not receive? And Receiving shuts out boasting. Thus far Negatively.*

I proceed to speak Affirmatively, and so do say,

In a second place, That famous Patience may hope a famous End in a way of Mercy.

Not upon the account of Merit, but of Mercy; as is evident here in the context, *Ye have heard, says the Apostle, of the Patience of Job, and have seen the End of the Lord; and then adds, That the Lord is very pitiful, and of tender Mercy: where*
it's

it's clear, That the Reason why *Job* had so good an Issue of his Afflictions, was God's Mercy, and not his own Merit. God pitied his Miseries, and God pardon'd his Infirmities; The Man, that in the Text, is of such note for Patience, I told you betime, was not without his Out-bursts, even as we see sometimes a spot in a fair face. Look *Job*, in *Job* 3. 1. — and you'll discern much frailty and Infirmary in him, for there he breaks out into Cursing, Cursing of the day of his Nativity; divides the Curse upon the several parts of the day, and invites others to Curse too. Here was need of Mercy, was there not? Like as now also in these Suffering times, who is there, even the meekest *Moses*, that can say, my Heart is clean from all secret repinings, either at others Prosperity, or my own Adversity, my Tongue is free from all Expressions of Discontent? In one word, it's well for the most Patient Man, that there is a most Merciful God. There is not further touching the first branch of the Amplification, Explication; next is Confirmation, which will have two sides. Similar Scriptures, and Scriptural Reasons.

Scriptures first, and so I shall shew,
H 3 how

how obvious and evident a Truth up and down the blessed Book of God this is, that famous Patience may hope a famous End. See *Psal.* 149. 4. *He will beautifie the meek with Salvation.* Do's the *Psalmist* say, the Lord will save them? He says, *The Lord will beautifie them with Salvation*; not onely deliver, but dignifie. Also *1 Pet.* 5. 6. *Humble your selves under the mighty hand of God, that he may exalt you in due time. Exalt.* *Metaphora ab edificiiis*, says one, the Expression is with allusion unto Building, where an House is brought up some Stories higher. As also *Psal.* 37. 7, 8, 9. *Rest in the Lord, and wait Patiently for him — Cease from Anger, and forsake Wrath, fret not thy self in any wise to do evil, for evil doers shall be cut off, but those that wait upon the Lord, they shall Inherit the Earth.* Inheriting is an honourable sort of Having, nor is the Inheritance limited to any small pittance. Again, *Lam.* 3. 25 -- 32. *The Lord is good unto them that wait for him -- it is good that a man should both hope, and quietly wait for the Salvation of the Lord, for the Lord will not cast off for ever, but though he cause grief, yet will he have compassion according to the multitude of his Mercies; and that's a multitude with*

a Witness. Yet again, *Heb. 10. 36.* Ye have need of Patience, that after ye have done the will of God, ye might receive the Promise, Compared with *James 1. 12.* Blessed is the man that endureth Temptation, for, when he is tryed, he shall receive the Crown of Life, which the Lord hath Promised -- What a precious Promise this is, you have already heard. David made account he should be no loser by Patience, who, in *2 Sam. 16. 9 -- 13.* when Abishai said unto him, Why should this dead Dog curse my Lord the King? Let me go, I pray thee, and take off his head. Answered, What have I to do with you, ye Sons of Zeruiah? Let him Curse, because the Lord hath said unto him, Curse David -- it may be, the Lord will look on mine Affliction, and that the Lord will requite me good for his Cursing this day: even as our Children expect, that whosoever makes them the fault, we make them the mends. And, you know, we use so to do, when they stay not to fight it out, but meekly come, and tell us. We Glory, says St. Paul, in Tribulation: — knowing, that Tribulation worketh Patience, and Patience Experience, and Experience, Hope, and Hope maketh not ashamed: in *Rom. 5. 3, 4, 5.* Nor shall I add any more

Scriptures, but pass on to the other side of the Confirmation, which is the Scriptural Reasons,

And these I shall derive from the two principal terms in the Doctrinal proposition, Patience, and End.

For by that time these two be considered, it will easily be concluded, that famous Patience may hope a Famous End. And

1. Let us consider Patience, both what it do's,

And what Company it keeps.

Then, End, both as effected, and Exemplified.

For the first Term in the Proposition, *Patience*, and

1. What it do's.

Why! Give Glory to God it do's; yea, Patience do's, and then what do's famous Patience? Now, the word is gone out of the mouth of the Lord for the Honouring of his Honourers, as you have heard, in *1 Sam. 2. 30. Them that Honour me I will Honour.* What Honour God has at the hands of Patience I might largely shew, and out of what has been afore-said, when I told you, what causeth Patience, makes a man quiet in an Afflicted time and state, but I will give onely a brief touch.

1. Patience gives God the glory of his Providence, acknowledges him the doer of what his People suffer, that whatever, or whoever be the Instrument, his is the blow. *Job*, of whose Patience ye have heard, as my Text says, is heard to say, in *Job* 1. 21. *The Lord hath taken away.* Indeed he had been told by one Messenger, in the 15. v. That the *Sabeans* had taken his *Oxen*, and by another, in the 17. v. That the *Chaldæans* had carried away his *Camels*; but he tells not of them of whom he had been told; do's not say, The Lord hath given, and Men have taken, but looks through the Creatures at the Creator, without whom nothing can be done, either against us, or for us.

2. Patience gives God the Glory as of his Agency, so of his

Authority; acknowledges, not onely, that he is the doer of what we suffer, but also, that he was free to do it: *The Lord*, said *Job*, erst, *hath taken away.* *Dominus*, *The Lord*, our Lord he is, and the Lord of what is ours, and may not he do what he will with his own? Yea, he, who so gives unto us, as he reserves a property to himself. Hear him, in *Hos.* 2. 8, 9. *I gave her Corn.* And presently, *I will take away my*
my

my Corn -- This Patience knows and considers.

3. Patience gives God the Glory of his Prudence, acknowledges, that he knows best, what is for him to do, and for us to suffer. *Let him do what seemeth him good*, said *Eli*, in 1 *Sam.* 3. 18. Not, what I think, but what he knows fit.

4. Patience gives God the Glory of his Faithfulness, acknowledges, That he is one, whom she may trust; *Let him do*, said *Eli*, erst, Speaking as one, That durst, and did refer the matter to him.

Lastly, Patience gives God the Glory of his Pitifulness, acknowledges, that with him there is Mercy, and tender Mercy. *David*, Patient *David* spake, as you heard, of the Lords looking upon his Affliction, and requiting him good for *Shimeis*'s Cursing him, 2 *Sam.* 16. 12. I have done with what Patience do's, and proceed, in a second place, To

What Company it keeps. For, from hence likewise it will be concludible, That Famous Patience may hope a Famous End. And

1. Patience keeps Humility Company, as appears by the *Antithesis*, in *Eccles.* 7. 8. *The Patient in Spirit is better than the Proud*
in

in Spirit. Patience is rooted in Humility; the humbler that a Man is, and willinger he is to endure what God Inflicts: Now, how, I pray, Ends Humility? Why! Honourably. Even as lower Ebb, and higher Tyde; lower Foundation, higher Roof; hear *Solomon*, in *Prov.* 15. 33. *Before Honour is Humility.* And *Peter*, in *1 Pet.* 5. 6. *God resisteth the Proud, and giveth Grace to the Humble;* as the most High is a most professed Enemy to the haughty, so a fast Friend to the Lowly; The Richest Wines are laid in the lowest Cellars, the Valleys are fat and full, while the Hills but bare and barren.

2. As Patience keeps Humility, so Knowledge Company; *We glory in Tribulations -- knowing that Tribulation worketh Patience, and Patience Experience --* and so forth. *Knowing*, The Patient are Prudent, acquainted with, and applicative of God's ways and dealings, do know and consider, that Affliction cometh not forth of the dust, but their Suffering is his doing; that he means them good by all the evils, do over-take them: That his People have afore-time gathered Grapes of Thorns, and Figgs of Thistles. In short, a good understanding have all they. Now, what good
may

may be hoped to come of this, that Promise, in *Psal.* 91. 14, 15. will shew us; *I will set him on High, because he hath known my Name, I will deliver him, and Honour him:* Do you not hear? *Deliver, Honour,* as the onely wise God hath no pleasure in Fools, so such as know his Name, shall see his Salvation, yea, with Salvation will he beautifie them.

3. Patience, as it keeps Humility, and Knowledge Company, so likewise Faith; *I had fainted,* says David, *unless I had believed,* in *Psal.* 27. 13. *Moses endured, as seeing him who is invisible,* Heb. 11. 27. Faith peeps under the Vizard, and says, *Pater est,* it is my Father, that speaks thus loud; puts the Head within Heaven, and says, The sufferings of this present time are not worthy to be compared with the Glory, that shall be revealed. Feeds upon the Promises, and says, fair weather's next. Improves Providences, Experiences, Observations, and says, where is he, that brought them up out of the Sea? with much more that might be said of the feats of Faith, which serve for the Patienting of us. Now, what is the End of Faith? Why! Hear the Prophet Naham, in *Na.* 1. 7. *The Lord is good -- and he knoweth them*

them that trust in him. The Psalmist, in Psal. 147. 11. *The Lord taketh pleasure in those, that hope in his Mercy.* The Apostle, in Heb. 6. 12. *Through Faith and Patience they Inherit the Promise.* And yet again, the Apostle, in 2 Thes. 1. 10. where he makes up all. *He shall come to be glorified in his Saints, and to be admired in all them that believe.* One says well, Admiration is the over-plus of Expectation.

Fourthly, and Lastly, Patience, as it keeps Humility, Knowledge, Faith, so also Love Company; witness St. James, in James 1. 12. *Blessed is the Man that endureth Temptation, for when he is tryed, he shall receive the Crown of Life, which the Lord hath promised to them that Love him.* Here Endurers are termed Lovers. They say well, that say, Love has broad shoulders; he that loves much, will suffer much: A Loving Child, what will not he bear, either for his Father, or from him? We tell of running through the Fire for a Friend, how constraining then is the Love of Christ? Now, I must tell you, that here there's no Love lost; yea, let our Saviour himself tell you, in John 14. 23. *If a Man love me --- My Father will Love him.* The Lord takes his People's Love kindly.

kindly, yea, and they shall know as much, and to the sense wherein I am speaking, as you'll say, when you see *Psal. 91. 14. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name.* Will the Lord set such a one free? he will set him on high!

This for the first head of Reasons, Patience. You have heard my Beloved, how concludible the Doctrine is, That famous Patience may hope a famous End; upon Consideration both of what Patience do's, and what Company it keeps: I go one to the other Head of Reasons.

The End, two ways Considered: either

As Effected;

Or Exemplified: And

1. As Effected; for who is the Effector? is it not the Lord? it's called here in the Text, *The End of the Lord*: and we may well conceive, That the Lord will make such an End as this with his suffering Servants; when we consider,

1. That he is the God of Patience; for so he is stiled in *Rom 15. 4.* yea, of all Patience, as may be gathered from *Col. 1. 9. cum 11.* He it is that do's give us
Pati-

Patience, and to such a pitch: The God of all Grace he is, and, will not he own, yea, and Crown his own Work in us? Yes, yes, He that gives Grace, will also give Glory, *Psal. 49. 11. Heb. 6. 12.*

2. The God of Truth: his Character in *Tit. 1. 2.* is *Mentire Nescius*, God, that cannot lye. Now, I pray, how fair has he spoken Patience up and down the Scriptures? Take one place for all, *Rom. 2. 7* *Who will render to every man according to his deeds; to them, who by Patient continuance in well doing seek for glory, and honor, and immortality, Eternal Life.* Eternal Life is a Life of Eternal Glory; and this, as Patient Continuers are here said to seek; so they are promised, they shall find; and it cannot consist with the faithfulness of God, in vain either to impress such a seeking upon their Spirits, or to put such a word among the Promises. The Devil indeed, who is a Lyar, and the Father of it, leads his Vassals into a Fools Paradise; but so do's not the Lord: the God of Truth do's not so by his Servants.

Lastly, A God of Mercy; our *Job*, as I have been saying, was not without his failings; like as there is not the meekest *Moses* amongst us, that can say, *my heart*
is

36 *The Excellency, Necessity,*

is clean: But, though there be Infirmities in us, there is Mercy with God, and Tender Mercy, as the Context tells us; and, what happiness; what honor may not be hoped at Mercy, and such Mercies hand?

I have no farther to say to the End in the first Capacity, I mean, considered as Effected.

I proceed to speak to it in the Second, to wit;

As Exemplified; for thus again it is a Fountain of Reasoning. Well may it be concluded, That famous Patience may have a famous End, when it is considered, That ere now such an End has been the Portion of such Patience: Exemplification is wont to raise Expectation, especially in neer and dear Relation: when one of your Parents gives something to one Child, the rest, you know, will be looking for somewhat too: As for the Exemplification, that I am in hand with, that it may much more raise Expectation, will appear upon sundry Accounts; as

1. Upon the account of the Author; for the Lord that made such an end with Job.

1. Is able to make such an End with others: see *Isa.* 26. 4. *In the Lord Jehovah*

is

is everlasting strength.. His hand is not shortned, his Treasure not exhausted: the Fountain of living waters he is, a Fountain that cannot be drawn dry: the Portion of *Jacob* he is, a Portion that can never be spent.

2. Nor do's his Compassion, any more than his Power, fail; see *Lam.* 3. 22. and hear the Apostle, in *Rom.* 14. 12. *The same Lord over all is Rich unto all*; as he continues Rich in Store; so he continues Rich in Mercy, Mercy to deliver, to honor one *Job* after another.

2. Upon the Account of the Object, for our *Job*, whom the Lord made such a gracious End with.

1. Is is not the Only Man, whose notable Patience has had remarkable success; it is said of *Abraham*, in *Heb.* 6. 15. That *after he had patiently endured, he obtained the Promise*: and in the same chap. ver. 12. of others, that *through Faith and Patience, inherit the Promises*. Patience is a beaten way to Glory.

2. A Man he was, subject to like passions, as we are; worthy Observation is the Anticipation in case of Prayer, and Prevalence of it, which our Apostle useth in *e.* 5. v. 6. *Elias*, saith he, was ~~not made~~ left

any should have said, *Elias* was a singular Person, who can look for his Experience? So now in the Case of Patience, and the happy success thereof, some, haply, would say, *Job* was one of a thousand, who can expect such an end, as he had? To whom I would say, *Job* was, as *Elias* was, a man subject to like passions with us; he had, as hath been shewed, his peccant pangs, and passions; and therefore, though we are to strive against, and to mourn over failings in an afflicted time and state, accordingly as we find *Job* to have had his Penitential Recollections, and Retractions, in *Job* 40. 4, 5. Yet are we not by reason thereof, to doubt, and dispond, as the Lord would not graciously issue our troubles. That's notable, and comfortable place, and passage, *Cant.* 5. 1. *I have eaten my Honey-comb with my Honey*: the Honey, though not severed from the Wax, was not rejected: Behold, Infirmities pardoned, and Sincerity accepted. Again,

In the third and last place, this Exemplification may raise Expectation, as upon the account of Author, and Object, as you have heard, so also of End and Use.

For

For it is very sure, That what was done to *Job*, was not done only for *Job*: no, for then how is it, that our Apostle makes mention of his Success, when he makes motion for others Patience? See, and consider the 8th verse of this Chapter to the 11th. I remember, what is said of *Abraham*, in point of Faith, *Rom. 4. 23, 24. It was not written for his sake alone, but also for us.* So may I say of *Job*, in matter of Patience.

The End of the Lord ended not in him; but this, like as whatsoever things were written aforetime, was written for our learning, that we through Patience, and Comfort of the Scriptures, might have hope: *Longinus prospexit Deus*, God both in his Works, and in his Word has a farther Reach.

3. The Vindication which is the third Branch of the Amplification, cometh on, the freeing of the Doctrine from some Exception that some would take to it; for when I say, Famous Patience may hope a famous End; they say, These are vain hopes, whether Observers, or Sufferers be considered.

1. Observers, for who is not aware?

1. In the Case of *Job*, what it is, that

hath past into a Proverb? Why, his Poverty; *As poor as Job*, This is the Proverb, that liveth now he is dead: His After Riches are not of such Ordinary mention and commemoration among men: in like manner, say they, we may make account, that after all our enduring the world will but take hold of our low estate, how we were deprived, impoverished, and the like, and what credit can there come by this?

Whereto I Answer.

1. That the Providence of God hath not put off *Job* only with such a Proverbial Record, there is a Scriptural to boot, as my Text witnesseth; *Ye have heard of the Patience of Job, and have seen the End of the Lord*. So as where ever, to the end of the world, the Word shall be Preached, this shall be spoken of for a Memorial of him.

2. As for other Endurers, though as I have heretofore said, it's no looking for another Bible, wherein to be account given of, as *Job* is, yet they need not to be unobserved, and unmentioned for all that; for the people of God [the men of the world are not the only men] have in all generations both their eyes and mouths open. Again,

2. They urge the Case of the Martyrs, who

who were indeed notable for Patience: Oh! how they kissed Stakes, embraced Flames, were as willing to die, as to dine! and yet, say they, among some do stand in the rank and roll of Malefactors, not of Martyrs.

Whereto I Answer, Persecutors are no Competent Judges; he that kills a Dog, will, no doubt, say, he went mad first; and it is well known, what the *Jews* said to our Saviour in *John* 10. 33. *For a good work we stone thee not, but for Blasphemy.* Such as dare to take way Life, will not fear to take away Good name; *But Wisdom is justified of her Children.* Thus for Observers. Then,

2. As for Sufferers.

Why, When I say, Famous Patience may hope a Famous End. The Gainsayers come in and say, These are vain hopes, at least upon this account, that the very best Sufferers are far from being Sinless, even *Job* himself did pitifully break out; and therefore instead of Hope, what cause is there rather of Fear?

True, If the Lord should be extream to mark iniquity; but, what saith our Apostle, in the words next after the Text? *The Lord is very pitiful, and of tender mercy.* *Job* had to do with a Merciful God, and there-

fore had such a comfortable, and honourable End; *Va hominum vite* — says one, woe to the best alive, should he be strictly dealt with. And now, my Brethren, you have, what I have to say by way of Amplification.

The Application of the Doctrine followeth.

It will be greatly of Use to us,

1. By way of Information and Instruction; for if this be so, That Famous Patience may hope a Famous End, then we Learn,

1. What a just Account, that is, which some make of Enduring; *Behold, we count them happy which Endure*: Indeed, they may well, for we use to say, *All's well, that ends well*, and so Patience will. Truth is, There's a Blessedness of Patience, even at Present, for oh! what a blessedness is it?

1. To escape all that evil, that Patience do's? Impatience is as peccant, as it can hold, ah! what grudging and grumbling there is, where it is! what fretting and fuming, what foolish charging of God, what thinking of one's self above that, which is meet to think! See *Psal. 37. 1. Cum 7. Job 1. ult. Eccl. 7. 8.*

2. To

2. To Act all that good, that Patience do's. An Impatient Man is a most Imperfect Man, fit to be neither at home nor abroad; neither sick, nor whole; neither Rich, nor Poor; neither Master, nor Servant; neither one thing, nor another. It is in Patience, that we possess our Souls, *Luke 21. 19.* In Patience that we pursue our Callings, *2 Tim. 2. 24. Cum 25.* In Patience, that we so much Glorifie God, as you have heard. But besides the blessedness of Patience at Present, what is there, I pray, in futurity? It's comfortable to consider, how Patience carries on; But then to think, how it comes off, is sweet, and very sweet: The End of the Lord abundantly makes amends for all the Poverty, all the Reproach, all the Pain, all the Grief, the suffering Servants of God have undergone; who so had seen the latter end of *Job*, would have thought, he had seen a blessed sight; what an Estate he had, what a Family; what coming there was to him, what Congratulating of him; how long he lived in Prosperity and Opulency; and yet, what was all this to Heaven's welcom after all?

2. If this be so, That Famous Patience may hope a Famous End, then we learn,

what wholsom Advice it is to let Patience have her perfect work. See *James* 1. 4. It's no interrupting Patience, Patience and Providence must go hand in hand. That was cursed Advice which *Job's* Wife gave him, in *Job* 2. 9. *Curse God, and dye.* And the good Man took it as ill, *Thou speakest,* said he, in *v.* 10. *as one of the foolish Women speaketh.* Grow in Grace we should, and particularly in Patience; we can skill well to grow in goods, to grow Rich, grow great, grow into favour; and growing in Grace is a far greater matter, growing more meek, more submitting -- we shall have no cause to repent, of Patience: You know, how it is with the Husband-man, that has long Patience, at Harvest he would not wish, it had been any less; then it do's not trouble him to have been out in the wet or cold, then he would not desire any thing undone, unsuffered; and so is it with the Enduring Servants of God; as *Abigail* said to *David*, so say I to one of them. *This shall be no grief unto thee.*

3. If this be so, then we learn, what a Friends turn they do us, that pray over our Patience; see *Col.* 1. 9, 10, 11. Not onely do they wish us well, that in the evil day wish us deliverance; who, when we
are

are down, down upon the Bed of Sickness, or down i'th' World, do pray, and say, Let there be a lifting up; but they also, yea, they especially, that are, with the Martyr, for the holding out of Faith and Patience.

4. If this be so, then we learn, how very gracious the Lord is in the notable Patienting of his Servants; yea, for this is a double Blessing, a Blessing at present, and a Blessing in the Issue. You that are strengthened unto all Patience, are Blessed now, and the End will also bring Blessedness with it. Well might the Apostle, as he doth, in *Phil. 1. 29.* reckon Suffering, as well as Believing among the gifts of God; *To you it is given*, says he, *not onely to believe -- but also to suffer.* A fair gift of God it is. When ever he raises up a Man to be another *Job* in his Generation, he raises him indeed. It is said of the Giants, in *Gen. 6. 4.* *That they were Men of Renown*; what a Renown is it then to be, as *Job* was, a Giant in Grace? A Giant in Patience? A Porter is famous, accordingly as he goes readily away with an heavy burden; and so these Spiritual Porters, it is no small honour to them, when they endure a great Fight of Afflictions,
do

do take joyfully the spoyling of their goods, the blurring of their Names, &c. Yea, and when we also think of the latter end of *Job*, how God will bless that, what Glory shall be revealed in him, then we must needs Cry, Grace, Grace unto it. The Truth is, God is more Liberal a great deal to his People, than many imagine; when his Servants do abound and flourish, then his bounty is judged to do so too; but how few do think so, when they see them Afflicted? Or, if they be aware of his Goodness to them in their Supportation, yet they are very few, that consider this according to the præsaige and fore-boding of it, what all this Patience of theirs signifies, the glorious End and Issue, that is towards.

5. If this be so, then we learn, what true and due matter of Comfort *Job* like Sufferers are to their Christian Friends; I may confidently say, That where such Patience is, there Glorifying may be. If the Apostle could tell upon what account to boast. Hear him, in *2 Thes* 1. 4. *We our selves glory in you, in the Churches of God for your Patience in all your Persecutions and Tribulations, that ye endure. Mark, We our selves] and, in the Churches of God]*
do

do Glory in you.] These Endurers are Persons for those, that know what is what, and among those, that likewise know, to make their boast of. Carnal People, that make an Idol of sleeping in a whole skin, and a stumbling-block of pain and smart, are ready both to censure and shame with such: But the People of God, who are not a Sensual People, do discern a Spirit of Glory resting upon them all the while; see how much they are honoured at present, and fore-see what great Honour is remaining for them: How that by that time both Ends be brought together, the Mention and Memory of them will be Blessed.

Sixthly, and Lastly. If this be so, then we learn, what cause there is for the Servants of God to count it a Joy, and all Joy, when they fall into divers Temptations, yea, for this a step to Preferment; See *James* 1. 3. I was speaking in the precedent Section, How we are to carry it towards our Enduring Brethren; now I am saying, what our self-behaviour is; As we were to Glory in them, so we are to Rejoyce over our selves. Worldlings, who indeed are blind, look no farther than the Crosses and Losses, that befall us, and there-

therefore go away shaking their Heads, and sharpening their Tongues, as I shall speak more anon, not considering that God has a way of bringing his People to Fame, by bringing them into Affliction, a way of lifting them up by casting them down. Yea, but this is that, which we are to consider, and this is a Consideration, that might Minister to us much Consolation; for who would not be content to sit bare to have a Crown set on? Temptations may be divers, and they may be numerous as well as various, and grievous as well as both; *Job's* were so, but we see what was the Issue, a blessed End the Lord made with him: Who then is a wise Man amongst us, that upon occasion he may be so far from quarrelling with Affliction, as to rejoyce at the thought of Success? What he may hope, if he can stoop, what he may carry away: A Prudent Patient Christian is a Bird, that may sing i'th deep of Winter.

2. For Reproof;

If this be so, that famous Patience may hope a famous End, then what blame is justly the Portion of them, that are far from encouraging this hope? Far from strengthening the hands of God's suffering

Servants in the day of their greatest Endurings? Now, these are especially of

Three sorts; and

The first and worst are

Scornful Insulters, such as make a mock of such Hope, like them, in *Psal.* 22. 8. *He trusted in the Lord, that he would deliver him;* and those, in *Psal.* 14. 6. *Ye have shamed the Counsel of the Poor, because the Lord is his Refuge.* As the Seat of the Scornful is seldom empty, so it is wont to be thronged in the Evil day, Then especially Evil Men appear in their Colours: Oh! say they, now we see what comes of their Dayes and Duties, what becomes of their Prayers and Professions; we see, how God delivers them, what he do's for them. Such Persons as these, would, if they could, flout the People of God out of their Confidence, the Devil is much beholding to them, and they deserve Letters of thanks from Hell, yea, there is one thing, that I may not fail to tell them, That as we use to say Proverbially of scorning, they may fear it's coming away by them; and in three sad things, Fear, Shame, Harm; and

1. Fear, They would not allow the afflicted to hope and what if it shall be their

own

own Portion to fear? are they not rightly serv'd? see the fore-cited *Psal. 14. 6, cum* 5. where it's said of them that shamed the Counsel of the poor, *That they were in fear, and in great fear*: yea, saies the *Psalmist, Psal. 53. 5. where no fear was*. A just recompence of reward, and indeed a Congruous, as well as a Righteous.

2. Shame; according to that, in *Mic. 7. 9, 10. He will bring me forth to the Light*, saith the Church: *Then she, that is mine Enemy, shall see it, and shame shall cover her, which said unto me, where is the Lord thy God?* Behold here the shamer sham'd, and even covered with shame; to be sham'd at all is sad; much more, sure, to have shame to cover one! An Important expression it is, it speaks abundance, even as our Cloathing encompasses our bodies; it speaks Evidence, even as when we go abroad, our Cloathing is seen. When once the Church's deliverance comes, then her Enemies know not, which way to go, how either to look or speak.

Lastly, Harm, Resume *Mic. 7.* and read out the 10th verse, *Mine eyes shall behold her*, her, that said, *Where is the Lord thy God?* now shall she be troden down as the mire of the Streets. She, that some
times

times fate in the seat of the Scornful: what? shall she be brought down? she shall be troden down, troden down as the myre of the streets. This is a coming down with a Witness, with a Vengeance! When the Lord has done with his Friends, then beware his Enemies: The End of the Lord with his suffering Servants is the beginning of the others sorrows. This be spoken of scornful Insulters.

A second sort of Persons to whom the Doctrine deals blame, is, Carnal Counsellors.

Who, Instead of speaking a word in season, do speak as one of the foolish ones speaketh, as *Job* told his Wife, she did, *Job* 2. 9, 10. Dead she is, yet lives in too many, who, alas, are no promoters of Patience; they are not for their Relations suffering, but rather sinning, sinning to shift off suffering: like as I read, that some of the Martyrs, had their Wives and Children, as they were going towards the Stake, Crying, and Calling after them, Turn, Turn, Undo not your selves and us. So as the Relator doubts not to say, They had not only the Flame, but Temptation to encounter with. Ill Counsel is an ill Office from any hand, but how ill is it espe-

especially from some? Should a Wife, Child, Friend, give a man a Cup of Poyson, every one would condemn them: who then shall plead for those, that give their Friends Emboysoned Counsel? Ill-Counsel is an ill office at any time, but how ill is it especially at such a time, as the World, and the Flesh, and the Devil may be presumed to be busie. I shall say no more to the second Part.

3. The Doctrine reproves Mistaking Censurers.

And this sort of miserable Comforters *Job* had to do with, and complains of, in *Job* 27. 5. *God forbid, saies he, that I should Justifie you till I die, I will not remove mine Integrity from me.* That *Barbarians*, as in *Acts* 28. 4. should count them wicked, whom they see afflicted, is no great wonder; for Worldlings are Blindlings, as I have been saying. But when good men have not a good word for a good man in the evil day, this is sad, and very sad; and, pray, what said *Eliphaz* unto *Job* in such a time and state? in *Job* 4. 6. *Is not this thy Uprightness?* as who should say, Is it not now seen, what an Hypocrite thou art? now Gods hand hath found thee out, and laid thee out, what need we any farther

Wit-

Witnesses? Thus amongst both good and bad, suffering Saints oft undergo hard censures. I say, instead of being encouraged, instead of having their Patience acknowledged, and their Confidence strengthened, are grievously Censured: And now how Censurable such Censurers as these, are, would appear upon many accounts, but I shall shew only upon one: They that would lay on a heavy Roof, had need of strong Walls, and a firm Foundation: but so have not these Censurers, who usually build the Charge of unsoundness upon the unsound grounds.

1. Of more than ordinary Affliction. This dazzled the *Barbarians* erst, *Acts* 28. 4. *When they saw, saith the Text, the Venemous Beast hang upon Paul's hand, they said among themselves, no doubt, this man is a Murderer.* And this you know, was also *Job's* great disadvantage amongst his Friends. Whereas it is well known, what the Preacher saith, *Prov.* 9. 2. *All things come alike to all.*

2. Of particular Failings in the time of Affliction, another of *Job's* disadvantages, for he brake out pitifully, as I have said, and shew'd from *ch.* 3. 2. whereas we can hear the Preacher again saying, in *ch.* 7. 28.

There is not a just man upon Earth, that doeth good and sinneth not; Omne dictum Sancti non est Sanctum, Men are not to be judged by every step, but by their way. See *Psal. 139. ult.* Two Uses of the Doctrine are dispatched, a Third, and Last, and it will be large, cometh on, an Use of Exhortation.

For if this be thus, That Famous Patience may hope a Famous End, Then how should the People of God be dealt with, First, to fear none of those things, which they shall suffer? Not to be troubled, when their Patience is to be Exercised? For, who, in other kinds fears to become Famous? Is afraid to enter the path of Honour? See *Rev. 2. 10.* For carrying on this Exhortation the more, as I could desire, unto Edification, I shall set my self to speak partly in a moving way, and Partly in a directing.

Moving first.

And here consider,

1. That fear is an evil Counseller, according to that, in *Nehem. 6. 13.* Where *Fearing*, and *Sinning* go hand in hand. *Therefore was he hired, that I should be afraid, and do so, and sin.* Abraham, Isaac, David at Gath, Peter in the High-Priests Hall, what

what spectacles were they all, I pray, of Infirmary? And who can but mourn over those poor Saints? in *Acts* 26. 11. Of whom he that had been their Persecutor, says, *I compelled them to blaspheme*. Yea, yea, many a good man has, e're now, been frightened out of his Duty, and into Iniquity, so dangerous a thing it is to over-fear dangers.

2. This fear ill-becometh God's People, and more especially some of them; See *Isa.* 8. 11, 12. *The Lord spake thus to me -- and instructed me, that I should not walk in the way of this People, saying, say ye not, a Confederacy to all them, to whom this People shall say a Confederacy, neither fear ye their fear, nor be afraid*. Look you, this base Cowardly fear is called *Their fear*, not Yours, but Theirs; it's a shame for such as fear God, to be so fearful. Men that have good Friends are wont to be in good heart; well, and you have the best. This *David* makes much of, in *Psal.* 23. 4. *Though I walk, says he, through the Valley of the shadow of Death, I will fear no evil, for thou art with me*; a Child passing through the dark, yet cries not, having his Father by the hand.

And, as thus it ill-becomes the People

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of God in general to be so fearful:

So especially, as I began to say, some of them; *Nunquam talis?* said *Nehemiah*, in *Nehem. 6. 11.* *Should such a man as I flee?* And who is there, that being as I am, would — and so forth. If Leaders in Church or Common-wealth hide their Heads, as it is a discouragement to others, so a discouragement to themselves; it's the commendation of the Ark-bearers, that they first set foot in *Jordan*, *Josh. 3. 14.*

3. This fear is that, which the Enemies of the Church would have it at. *Shema-jab*, in *Nehem. 6. 13.* was hired to say to *Nehemiah*, what he did, *That he should be afraid.* Wicked Men for the terrifying of good men will not spare to be at Cost. *Bonner* in the beginning of that Persecution bragg'd what he would do with a Faggot; yea, he said, as he would have had it. As the boldness of Christian Sufferers is a wonder to the Adversary, *Acts 4. 13.* Yea, a vexation, as did appear by the same *Bonner*, who observing the Courage and Confidence of the Martyrs, is said to have Cursed them, saying, *he thought they delighted in Burning.* So the Cowardliness of Professors would be a great re-joycing

joycing to Persecutors, they would glory in your Flesh, as I may say; and, sure you would not gratifie your Enemy, would you? Nor,

4. Cross your dearest Friend, what says Jesus Christ? in *Luke 12. 4. I say unto you, my Friends, be not afraid*: do you not hear, how he bespeaks you? *I say, Be not afraid*; and how Indearingly, *I say unto you, my Friends, be not* — It is not for his Friends to be fearful, no, though the Times were never so fearful; no, for he would not have it so: I tell you, Jesus Christ would not have it so, and should not he have it after his will? We use to say to other Friends, it shall be as you will; and shall not Christ then have his will? Truly, if I used no other inducement. The words of Christ might be sufficient; *I say unto you, my Friends, be not afraid*. But consider,

5. Being afraid how unlike it do's look to being glad; and yet this is that, into which we are both Præcepted, and Præsidenced; and

1. Præcepted.

My Brethren, says St. James, in James 1. 2. Count it all Joy, when ye fall into divers Temptations. Crosses oft come thick and three-fold, Trooping and treading one

• in the heels of another, so did Job's, while one sad Messenger was speaking, another came, and said likewise, See Job 1. 16, 17, 18. *We may come to fall into divers Temptations; and if we should, yet strive we should to bear up for all that, and labour to Possess our Souls, not only in Patience, but in Comfort; yea, Joy, and all Joy.* If it be said, This is high and hard; Let it be remembered, How that our Saviour said, in *Mat. 6. 47. What do you more than others?* Those, that are more than others, it is for them to do more than others; Singular Persons should do singular things: To set the World a wondring, how we can be so merry in misery, were to play the Christian to purpose.

2. As we are Præcepted, so also Prescribed into this being Glad; *Ye took joyfully*, says the Apostle of the good People, in *Heb. 10. 34. the spoiling of your Goods.* What the World takes heavily, they took joyfully; most use to part with their Goods, as with their Bloods, but so did not they: Shall not we now be followers of them? And the rather, while we consider, what these things are written for. Why! Not onely the Famousing of them, but also the Enfireing of us; See

James 5. 10. One said of the Martyrs, go, and warm you by their Fires; Oh! for such an Holy Æmulation as this!

Sixthly, and Lastly. Consider, how catching Cowardise is; The Officers, in *Deut. 20. 8.* were to speak to the People, and I say, *What Man is there, that is fearful and faint hearted? Let him go and return unto his House, lest his Brethren's heart faint as well as his heart.* It would be a sad thing, my Beloved, to weaken where we should strengthen, where we should help, to hinder; we are to be our Brother's Keeper, but if we be his betrayer, how then? We are much concerned to carry it well in the Evil day; yea, lest through us any should miscarry: some hold, that an Army of Harts led by a Lyon would be more Valorous, than an Army of Lyons led by a Hart. Thus far I have spoken in a moving way, and go on to speak in a directing; The Directions will concern the Means,

That we are to use against the fear of Afflictions, and they are many, as,

1. The fear of God, according to that, in *Isa. 8. 12, 13.* — *Fear not their fear, neither be afraid, sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread:* A good receipt, you see,

gainst other fear is the fear of God; yea, for are you not aware, how he is described here; as *The Lord of Hosts*; all the Creatures are at his beck and check, that's ever the stronger side, which he takes, so good it is in fearful times to betake us unto him, and to have a care, that we offend not him, but walk worthy of him unto all pleasing: See also *Prov. 14. 26. In the fear of the Lord is strong confidence, and his Children shall have a place of Refuge.* Look you, *Confidence*, and *strong Confidence* is in the fear of the Lord, a fear-freeing fear this fear is; yea, it makes *Confident*, and *strongly Confident*, and so it may well.

1. When the Effects of it are considered, for,

1. *By the fear of the Lord Men depart from Evil*, *Prov. 16. 6.* And, Oh! it is Evil, that in the Evil day is so evil for us. We use to say of Hunger, that it will break stone Walls, and we may say so of sin; sin demolishes Castles, breaks through Guards beats up Quarters, lets in Enemies.

2. By the fear of the Lord Men do good, this inclines us to our Duties; O, says the Lord, in *Deut. 5. 29. that there were such an Heart in them, that they would fear me, and keep all my Commandments —*

Now,

Now, keep these, and the Angels are charged to keep us; *Psal. 91. 11.*

2. When the Adjuncts of it are considered, for fear has the Promise, that it has,

A Promise, first, Of Direction; *What Man is he, that feareth the Lord? Him shall he teach in the way that he shall chuse:* When others are at their wits end, he may hope to know what to do,

2. Of Protection; *The Angel of the Lord encampeth round about them, that fear him, Psal. 34. 7.* Lo here, a Guard of Angels, *Evallage Numeri, here is,* says *Piscator,* Angel, for Angels, and a surrounding Guard too.

Lastly, to say no more, of Provision, See *Psal. 111. 5. He hath given Meat unto them that fear him, He will ever be mindful of his Covenant.*

Who, who now, but would be in the fear of the Lord? Nourish and promote this fear?

And if you ask me, How shall we do this?

I commend three Especial Helps,

Hearing.

Meditation.

Prayer. And,

1. Hearing;

1. Hearing ; Wait upon God in the Ministry of the Word, according to that, in *Deut. 4. 10.* *The Lord said unto me, gather me the People together, and I will make them hear my Words, that they may learn to fear me ;* Also *Psal. 34. 11.* *Come ye Children, hearken unto me, I will teach you the fear of the Lord.* The Congregation is a School of Virtue, where the Word is taught ; there this fear is taught also. Oh ! Then fly as a Cloud, and as Doves unto your Windows, be swift to hear ; let not a drop of Rain, a blast of Wind keep you away, but stir up your selves, and strive against difficulties and discouragements.

2. Meditation, for there are divers things, that being well considered, serve to promote the fear of God, and with reference to the Person either feared, or fearing ; and,

1. Feared, and here I might speak of very many things, shall onely of two,

The Right, He has to { being
The Content, He takes in } feared.

And, First, The Right he has to it, See *Jer. 10. 7.* *Who would not fear thee, O King of Nations ? For to thee doth it appertain ;* Fear is one of God's dues, that it is ; as it appertains unto him to be Loved, believed,
so

Obedied, So also to be feared ; and, we, that pay men their dues, and say, God forbid, but that every man should have his own ; should not, sure, Rob God ! I might have thronged this Section with shewing more particularly, that it appertains unto God to be feared upon the account of his Greatness, Goodness, and Omnipresence, Omniscience, Holiness, and other his Attributes : but I pass from the Right that He has, to the Content that he takes : now this is witnessed divers ways ;

1. By requiring it, and so oft, and so earnestly as he do's ; See 2 Kings 6. 35, 36.

— *The Lord made a Covenant, and charged them, saying, Ye shall not fear other Gods, but the Lord, who brought you up out of the Land of Egypt--- him shall you fear---* also, aforecited Scripture, Isa. 8. 23. *Sanctifie the Lord of Hosts himself, and let him be your Fear, and let him be your Dread.* Hearken, Sirs. [*Him.*] [*Him.*]

2. By Enquiring after it, *Ubi timor mei ?* in Mal. 1. 6. *If I be a Master, where is my Fear ? saith the Lord of Hosts—* Men many times neglect their own Commands, never look after the things they gave in Charge to Children, Servants, — The Lord do's not so.

3. By

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3. By pleading for it, *Fear ye not me?* *Saith the Lord, will ye not tremble at my presence, which have placed the Sand for the bound of the Sea? Do I rule that unruly Creature, and will not you be ruled by me?* Jer. 5. 22.

4. By Applauding of it, *Hast thou considered my servant Job?* *Said the Lord to Satan;* in the 1. 8. *That there is none like him in the Earth, a perfect and an upright Man, one that feareth God:* such as these, he says, *Shall be his: and in the day, when he makes up his Jewels* Mal. 3. 16. 17.

Lastly, [By recompencing of it, See Mal. 2. 5. *My covenant was with him of Life, and Peace, and I gave them to him for the fear wherewith he feared before me.* Indeed when we have done all we can, we are unprofitable Servants, yea, but yet the service of God is not unprofitable; you can be no looser by fearing God, no, never fear that.

Hitherto of things to be considered with respect to the Person feared. Now come on the things respecting the Person fearing.

Of these we have an hint, in Jer. 10. 7. *Who would not fear thee O King of Nations? For to thee doth it appertain.*

Quis

Quis non? Who could not?

1. Who, that were in his right mind?

2. Who, that had a mind to do right?

And,

1. Who, that were in his right mind?

For it must needs be folly, and desperacie, To neglect the King of Nations, that's his Character here. If a man should say of an Earthly King, a King but of one, or a few Nations, I fear him not, I matter him not — wise men would be afraid to hear such a word spoken; and yet what is any Earthy King, or even all of them in comparison of the King of Nations? of the King of Kings? of the only Potentate? for so he is termed, in 1 Tim. 6. 15. *Who then is a wise man, that he may commune with his own heart, and say, who am I, that I should not fear God?* did I know my distance, I could not but know my duty; what am I by all Nations? or what are all Nations unto him?

2. Who, that had a mind to do Right? for, it appertains to God to be feared. This is here subjoyned. Those, that do not fear God, do him palpable wrong, keep his Right, as I have been speaking, from him. *Who then is a wise man, that he may commune with his own heart, and say?*

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I could not for shame do a man like unto my self open wrong, and shall I then offer this to God? I durst not but *give unto Caesar the things that are Caesars*, and shall I venture to with-hold from God, *the things that are Gods*? What? deal unrighteously with the Righteous God? yea, and the Gracious, who asserts my property? Secures what appertains unto me?

Two of the Means for promoting of the fear of God are dispatched, Hearing, and Meditation.

The Third followeth, and it is,

Prayer; according to that in *Psal. 86.*

11 Unite my heart to fear thy Name: go we, say and pray likewise; and in the lifting up of such a Prayer, as this, that we may so pray, as to wrestle the while, let's be sure to have Recourse to the Covenant, which is indeed a notable Topick, or Fountain of Reasoning: hear how it runs, in Jer. 32. 40. I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Look you, Here's a Promise to build your prayer upon; you may say, Lord, we are asking the very thing, that thou hast spoken of giving! What use you may
and

and should make of a Promise, *David* will shew you in 2 *Sam.* 7. 27. where he says, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy Servant, saying, I will build thee an House, therefore hath thy Servant found in his heart to pray this Prayer to thee.* My Brethren, God has spoken as expressly of our hearts, as he did of *David's* house; he has said I will —] in the case of the one, as well as of the other: hear him over again, *I will put my fear in their hearts*: let's p'lay *David* now take God at his word, put the Promise in suit. And if you say, but, will he take this well? for Great Men would not? they would look upon it as as an Imputation, that we suspected either their Memory, or their Fidelity, should we tell them of their Word? Why? may be so, but it is otherwise with the great God; He will be sought to for the performance of his Promise, as the place is express, *Ezek.* 36. 36, 37. — *I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them.* Where [yet] is an Emphatical particle. This for the first Receipt against the fear of Afflictions, it is the Fear of God: a Second to which I proceed, is

Faith

Faith in God; Thus the *Psalmist* resolves to Physick himself, in *Psal.* 56. 3. *What time, saith he, I am afraid, I will trust in thee.* Hear our Saviour also, in *John* 14. 1. *Let not your heart be troubled, ye believe in God, believe also in Me.* A Learned Man tells of Summer-Graces, and Winter-Graces, amongst the Winter-Graces, Faith is. When Affliction is on foot, Faith should be set to work: a good fence against fear is Faith; and so we may well conceive, when we consider, what manner of Grace this Grace of Faith is; as,

1. It is a Resigning Grace; see *2 Tim.* 1. 12. *I know, whom I have believed, and I am perswaded, that he is able to keep that which I have committed unto him:* Believers make God their Committee, they put themselves into his hands, and what need they to be afraid, that are so lodged?

2. An Appropriating Grace; when Jesus said to *Thomas*, in *John* 20. 27. *Be not Faithless, but Believing.* what answered *Thomas*? why, in *vers.* 28. *My Lord, and my God.* This is the Voice of Faith, *My, My.* And what needs he be afraid, that is so interested?

3. You'll say, possibly, Faith is very Innuating, and Claiming, as we see, but is

it alledged accordingly? Oh, yes! I must tell you,

It is an owned Grace, *The Lord is good*, says the Prophet *Nahum*, in *Nah. i. 7.* *a strong hold in the day of trouble, and he knoweth them that trust in him.* In troublous times men have recourse unto strong holds, and being asked, who they are; do answer, Friends, Friends, and if they be so lookt on, then they are let in. Well, as Faith is a Friend, so you need not to doubt but it will find Friends; the Friend of Friends will be her Friend, will vouchsafe his Ownage; the Castle Gates are thrown open to Believers.

Fourthly, and Lastly. Faith is a Grace quickning Grace, in *2 Thes. i. 11.* *You read of the work of Faith.* Faith lays about it, is no drone, as one saith.

1. It quickens up Holiness, is a purifying Grace, See *Acts 15. 9.* *Purifying their hearts by Faith.* Faith, like a good Huswife, affects cleanliness, suffers no sluttish Corners, and so unstings Afflictions; for sin is the sting of Death, and *Afflictions are little deaths*, *2 Cor. i. 12.* *cum* *1 Cor. 15. 56.* The more we do fear sin, and less we need to fear Affliction; a sting-less Bee may buz about us, but cannot hurt

us: A Man that has whole shoulders, do's stoutly bear his burden, yea, Innocence breeds Confidence, while the Sinners in *Zion* are afraid.

2. Faith quickens up Hope, *For Faith is the substance of things hoped for*, Heb. 11.

1. *Spes quasi pes*, Hope is the Soul standing on tiptoe, by it we are so far from over-fearing Affliction as we over-look it, and at a distance discern deliverance, *the End of the Lord*, which the Text tells of. *Spero, ero*, is the Christian Motto.

3. Faith quickens up Courage; O Nebuchadnezzar, said those Worthies, in *Dan. 3. 16, 17. we are not careful to Answer thee in this matter; if it be so, our God [here's the voice of Faith] whom we serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand, O King* — and so forth. The King spat Fire at each word, but his words were but wind, wind, that shak'd no Corn, so courageous they were in the Exercise of their Faith.

Fourthly, and Lastly. Faith quickens up Love, and other filial observances; the Child, that takes you for his Father, what will not he take at your hand? And what said our Saviour, in *John 18. 11. The Cup which*

which my Father hath given me, shall I not drink it?

You have, my Beloved, the second Receipt against Fear, fear of Affliction, fear of God was the first, Faith in God the Second.

A Third yet remianeth, and it is a right Aestimate of Afflictions, according to that, in *Rom. 5. 3.* -- *We Glory in Tribulations*, [and Glorifying is far from fearing] knowing -- and so on -- Oh! Then for a right Understanding! Our Comfort is laid up in a just account

But you say, How shall we make such an Account? How shall we ever gain so good a Conceit of Afflictions, as not to fear them? I answer; some things you must take heed of,

And some things you must give heed to;

1. Take heed of some things, as,

1. The Seemingness of Afflictions, that that miscarry you not; for, what says the Apostle? in *Heb. 12. 11.* *No chastening seemeth to be joyous.* And compare this place with *2 Cor. 6. 10.* *As sorrowful, yet alway rejoicing*; it is sometimes with things, as it is with Persons, They are better than they seem; many a Man looks sowlly,

that yet speaks sweetly; or speaks roughly, and yet deals gently; as a Judge, the Man that he means to save, yet oft gives loud words to: When a good Man for a good Conscience goes into bonds, there's the noise of Locks and Bolts, the ratling of Chains, and the like, so as now, if he should judge by the hearing of the Ear, what a Judgment would he pass upon Affliction?

2. You must take heed, as that the seemingness, so the

Presentness of Afflictions do not miscarry you; for, what says the Apostle, in the fore-cited *Heb. 12. 11.* *No Chastening for the present seemeth to be joyous;* it is with Afflictions, as with some Pictures, which look best at a distance: *Eadem est ratio Discipline & Medicine.* says one, Affliction and Physick are alike, the End makes amends. Who then is a wise Man among us, so to see, as to fore-see? To consider the Tree together with the Fruit? That's a good Scholar, that forms a Verb through all Moods, the Potential as well as the Indicative; and Tenses, Future as well as present.

Lastly, Take heed you must, that you be not miscarried by the Opinion, which some

some have of Affliction, and more particularly of that which do's befall God's People.

1. And more Generally, should we judge of Affliction, as the World do's, we could not judge well of the Evil day; no, for they make an Idol of ease, as I have been saying, love to sleep in a whole Skin, cannot burn, as he said. They that mind Earthly things, what mind will they have of, or concerning Losses, Crosses? When their Goods are gone, they say, with *Micah*, in *Judg.* 18. 24. *What have I more? and what is this, that ye say unto me, what aileth thee?* They wonder at any, that wonder at them because of all their out-cries in such a case. See *Psal.* 17. 14. *Phil.* 3. 19.

2. And more particularly, as for the Opinion, which some have of God's People's Afflictions, this is nothing for us to go by neither. *They talk*, says *David*, to the grief of him, whom thou hast wounded, *Psal.* 69. 26. Boy's play is wicked Men's Earnest: More Sacks to the Mill. Nothing, at such a time will serve them, but that the good Man's an Hypocrite, and God's Hand hath found him out, and laid him out: Yea, it were well, if through In-

firmity and misprision a good Man were not sometimes wounded in the House of his Friends. You remember *Job* 4. 6.

Thus far of things to be taken heed of.

Now follow those, that are to be heed given to, and they are especially,

1. The Judgment of the Spirit.

2. The Judgment of Experience.

And 1. Of the Spirit of God in the Word of God, for a Spirit of Truth he is, and the Scripture of Truth it is: now, there we hear,

1. Of the Profitableness of Afflictions, see *Heb.* 12. 10. The Tree that looks but bare in Winter, yet at Summer will be laden with Fruit. Yea,

2. We hear there of the needfulness of Afflictions, see *1 Pet.* 1. 6. Children at some times have as much need of a Rod, as of Bread, of Physick as of Food. Crosses and Losses serve to prick the Bladder of Pride, to slack the Thirst of Covetousness, to wean us from the World, to incourage us after Heaven, with much more that might be said. This for the Judgment of the Spirit.

2. As for the Judgment of Experience; why! if we would Judge aright of Afflictions, let's also give heed to this.

We

We use to say, first try, then trust; now we find, what Report, and after proof, the Saints do make in the Case. *It is good for me,* says the Psalmist, *that I have been Afflicted, that I might learn thy Statutes.* In *Psal. 119. 71.* And again, at the 67. verse *Before I was Afflicted I went astray, but now have I kept thy Word.* Look you, he found Adversity an University; The House of Correction an House of Direction, as one said once, *Perieuvam nisi periissem*, I had been undone if I had not been --- *Ephraim*, in *Jer. 31. 18, 19.* Tells of being Chastised, Instructed, Turned; Medicinal Receipts, that come to us with a *Probatum est*, are thought to come with Authority: Nor would I more touching the first Branch of this last Use, this Use of Exhortation; but now, in a Second Place, be-take me to a Second.

If this be thus, That Famous Patience may hope a Famous End, Then how should the People of God in Affliction be dealt with, and as they have respect to their Credit and Comfort, to have Respect to Patience? According to that, in *James 2. cum 4.* *My Brethren, count it all Joy, when ye fall into divers Temptations --- But let Patience have her Perfect Work.* This

Word of Exhortation I shall manage, as I did the former; one while by way of Motive, and another while by way of Directive.

Motive first. And oh! how would I perswade us into a care of Patience? In regard,

1. That it is not bare Suffering, that will serve; *Pharaoh*, you know, wanted no blows; *Egypt's* Plagues were many and great, yet he wanted Renown. Who thinks or speaks ever the better of him for all his Sufferings? Ye have heard indeed of *Pharaoh*, and so of *Job*, but not so of the one, as of the other; no, no, *Pharaoh* stands in the Blessed Book of God like a Malefactor, upon the Pillory with his Accusation over his Head, *Pharaoh's heart is hardened, he refuseth to let Israel go*, Ex. 7. 14. As a Bull, he grew mad with baiting.

2. Some have shewed great care of others Patience, and therefore what care should each have of his own? *We*, says the Apostle, in *Col. 1. 9, 10. cease not to Pray for you, and to desire, that ye might walk worthy of the Lord unto all pleasing --- Strengthened with all might according to his glorious Power unto all Patience. [We desire]*
[We

We Pray. We cease not to Pray and to Desire.
 he was careful of them with all that care,
 and shall not his zeal provoke us? me
 thinks, we should say within our selves,
 my Christian Friends, Minister, and others
 have a great conflict for me, and shall I
 neglect my self?

3. There want not those, that watch
 for our halting; Afflictions, especially
 great ones bring us upon the stage: We
 are made a spectacle, saies the Apostle,
1 Cor. 4. 9. *Quia igitur*, the *Creek* word is a
 spectacle unto the world: and as many
 eyes are upon us, so many an evil eye;
 evil Angels, what they look for, we may
 see by that, which Satan speaks of, in *Job*
1. 11. *he will curse thee to thy face.* And as
 for evil men, we hear what *David* saies of
 his Enemies, *Psal. 41. 5, 6.* *They speak evil*
of me ——— and if he come to see me ———
his heart gathereth Iniquity to it self. Such
 come but to catch, and as was said of *Han*
nibal, *Aut inveniet, aut faciet;* so they
 are prepared to speak evil, and therefore,
 it is our wisdom, sure, to cut off occasi-
 on from them, that seek occasion, to look
 to, that amidst all our pressures, not a
 syllable of Impatience fall from us.

4. The more we are in Patience, and
 the

the more we are in worthy-walking, and God-pleasing; as is plain when you resume Col. 1. 9, 10, 11. where as the learned *Davenant* observeth, *Quod in genere posuit, per partes explicat*, the Apostle brancheth out his general into particulars, *We do not cease, saith he, to pray for you, and to desire that ye might walk worthy of the Lord unto all pleasing.* Here he speaks generally; and if any say, how shall we do so? he shews, while he saith, more particular, *Being fruitful in every good work, and encreasing in the knowladge of God, strengthened with all might according to his glorious power unto all Patience.* Look you, *all Patience*, and *all Pleasing*, go hand in hand. *All Patience*, and *walking worthy of the Lord.* It concerns Servants to carrie answerable to their dependance; if a Noble Mans Servant should do ignoble things, every one would see into the absurdity well; and our Lord is the Lord of Lords, and greater he is, and greater our care should be that we carry accordingly, in every condition, and in an afflicted one: now, how shall we this, if we humble not our selves under the mighty hand of God? And which is the other thing, what do you say to pleasing of him? and *all Pleasing*? a
wise

wise Servant studies to give his Master content; and truly, that's a mean Master that a Servant do's not matter the pleasing of: yea, and I pray, what saith the Master in Heaven concerning Earthly Masters? why, as you read in *Tit. 2. 9. Servants are to please them well in all things.* Now say I, what, them? and not Him? yea, and how, think you, would he take a neglect, an affront of himself, that has given such order, that they shall be observed? Methinks, Servants should say, I that am to please my Master, shall I displease my Lord? and Masters, the Lord would have us pleas'd, and should not we then please the Lord?

5. And Lastly, We are wont to be careful of things needful: oh, what a sense we have of Necessaries! Food and Rayment are not neglected, we need no exhorting to Plow and Sow, and carry into Barnes; yea, we use to say, *Store is no Sore*: well, and what's that, we hear the Apostle say of Patience? *Heb. 10. 36. Ye have need of Patience.* Do's he say, it would do well, or it were convenient, that ye had it; he saith, *Ye have need of it*: a man has need of Meat and Drink, a Warfaring man need of Weapons, and so an Afflicted man of

Patience. My Beloved, there are, as I told you in the other Treatise, Spiritual, as well as other Necessaries; yea, and the Spiritual are the especial: the Soul do's excel the body far enough, and therefore that which is needful for it, is needful indeed. I confess, that to hear Worlaling's how they talk, and see how they walk, a man would almost think, there were no Necessaries, but the things needful for the Body. Indeed that's all the wit the world has: but, who is a wise man amongst us, that he may commune with his own heart, and say, What lack I, what have I need of, besides meat and drink? have I not a poor Soul, as well as a vile Body? and how have I laboured for the meat that perisheth? and shall I be penny-wise, and pound-foolish? this be far from me. I have done with Motives, and go on to speak in a second place, of Directions; for, you will ask me,

What Means and Helps are there of Patience, in using whereof we may shew our selves careful of it?

I Answer, very many, and these especially:

1. Going to the God of Patience, after the Example of the Apostle, *Col. 1. 9,*

10, 11. *We cease not to pray for you, and to desire, that ye might walk worthy of the Lord, strengthened with all might according to his Glorious Power, unto all Patience: as he is the God of all Grace, 2 Pet. 5. 10.* So particularly of this, this Grace of Patience; When we would have water, we go, you know, to the Well, a Fountain of Living waters He is, and a Bucket Prayer is; Oh! then, direct your Prayer, and look up. Now, direct it indeed you shall, if you Learn of the Apostle,

1. To be affectionate, he spake *erst*, in Col. 1. 9. *Of Praying, and Desiring*, yet affected, if you would be furnished with Patience, see into the need you have of it, that Patience is in the number of Necessaries; Persons, that beg their Bread, beg it indeed, for they know they cannot be without it, Meat must be had.

2. To be Incessant, *We cease not*, says he, *to pray*, nor must you. There must be asking, seeking, knocking; poor People are not wont to be s^car of their Labour, they will give you asking enough; and so you must ply the Throne of Grace: Patience is worth all your Prayers, Tears.

Lastly. To be apposite, speaking properly

perly in this your bespeaking of Patience; which consists especially of two things.

1. In calling upon God under suitable Names and Notions; so the Apostle did, as you find, in *Rom. 15. 5.* *Now, the God of Patience,* says he, *grant you to be like minded one towards another.* The Strong were not Patient towards the weak, nor the weak towards the strong; there was not that bearing amongst them, there should have been, and now, that there might be, he goes to God about it, and as the God of Patience he goes to him: go we, and do likewise.

2. In calling forth those Attributes, that suit to our purpose and business; The Apostle, in that often-mentioned *Col. 1. 9, 10, 11.* making request for Patience, makes mention of the Power of God, *We cease not to pray for you -- that ye might walk worthy of the Lord -- Being strengthened with all might, according to his glorious Power unto all Patience.* Patience is not a weakness in us, no, it argues *Might*; and all *Patience*, all *Might*, even as he had need to be a very strong Man, that goes readily with a very great burden: And therefore it is very proper to speak of Power, when we speak for Patience; where is thy Zeal and thy

thy strength ? Oh ! strengthen us with
 Might in the Inner Man --

Thus of the first means.

A Second Help of Patience is, as *erst*
 Going to the God of Patience; so now,
 Conversing with the word of his Patience;
 mine advice is, that ye search the Scrip-
 tures, yea, for you hear of the Patience of
 the Scriptures, in *Rom. 15. 4.* *Active*, says
Paraus upon the place, in an Active Sense,
 because the Scriptures are of great use for
 the Patienting of us; and indeed they te-
 stifie,

1. The pleasure of God, how he would
 that we should carry in a time and state of
 Affliction, See *Luke 21. 19.* *In your Pati-
 ence possess ye your Souls*; when one of our
 Children cries, and keeps a stir, and ano-
 ther comes and tells him, my Father, my
 Mother bids you be quiet, sends you word
 to be quiet, this is wont to be a quieting
 of it; and so has the Heavenly Father done
 by us in the Scriptures.

2. The purpose of God, How that he
 means us good by the Evils that befall us;
 see *Heb. 12. 10.* *He for our profit*] *They*
verily for a few dayes chastened us after their
own pleasure, but He, for our Profit, that
we might be partakers of his Holiness: We
 have

have a word of Bearing for our own good, and upon this account we suffer one to pull out a Tooth, another to open a Vein, and the like; well, and this is the Case, for though no chastning for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable Fruit of Righteousness unto them, which are Exercised thereby. I might have said more of the Patience of the Scriptures, but shall pass to a

3. Means or Help of Patience; and it is, as to go to the God of Patience, and to converse with the word of his Patience; so also to perpend the patterns of Patience: according to that in *James 5. 10. Take my Brethren the Prophets* — *for an Example of suffering Affliction, and of Patience. Præcepta docent, Exempla movent*: whil'st Precepts are Teaching, Presidents are Enticing: besides, the obviating of an objection about impossibility, I cannot Burn, I cannot Bear--- But, did not others Bear, did not others Burn? *and is not the same Lord over all, rich unto all, that call upon him?* They lay a Foundation of an holy Æmulation; *Your Zeal*, saith the Apostle, *hath provoked very many*, 2 Cor. 9. 2. And now that I'm speaking of the Patterns of

Patience,

Patience, I may by no means omit the Pattern of Patterns, *Exemplum supra Exemplum*, the Lord Jesus Christ, who, as St. Peter tells us, 1. Pet. 2. 21. suffers for us, leaving us an Example, that we should follow his steps, who, as in v 23. *when he was reviled, reviled not again.* The great Doctor of the Chair, Christ upon the Cross reads us a powerful Lecture of Patience; for, where the Head was Crowned with Thorns, why should the Members expect onely Rose-buds? Yea, and how do's his Suffering for us indear his Lecture to us? Whom could we desire to be our Samplar, if not our Saviour? Lecture do I say? Yea, I may say Legacy, for he is said, when he suffered, *To leave us an Example*; It is inquired ordinarily, what was left you? What did your Father, or such a Friend at his Death leave you? And, it will be our Wisdom, my Brethren, to Commune with our own hearts, and say, what did the Lord Jesus leave us? What did bleeding Christ leave us? Did not he leave us an Example of Patience? And shall not we follow his steps? Other Legacies I may tell you are lookt after, if a Friend leave us, either one thing or another, we'l not lose it, and what? Shall

Christ's Legacy be neglected?

Two words of Exhortation you have heard, and now I proceed to a

3. Which will also be the last;

If this be thus, that Famous Patience may hope a Famous End, then how should the Notably-afflicted and enduring Servants of God be dealt with to Live in Hope? Not to cast away their Confidence, but to Live in Hope? According to that, in *Psal. 37 7. Rest in the Lord, and wait Patiently for him.*

Hereunto they are Moved,

And herein directed, as followeth;

Moved first.

I would perswade them Living in Affliction yet to Live in Hope, and upon consideration both of Hope,

And of Affliction;

And first, of Hope, for, oh! the Beneficialness of it.

1. Hope is an Helmet, see *1 Thes. 5. 8.* One askt *Diogenes*, what he should give him for a blow at his Head? Why, says he, an Helmet; an Helmet saves the Head, and Hope secures the Soul: in time of Affliction the evil one and evil Men will be having a blow at us, but Hope puts the blow by.

2. Hope

2. Hope is an Anchor, see *Heb. 6. 19.* An Anchor stays the Ship, and Hope settles the Soul; when a good Man may be involved in common destruction, yet he may be freed from common distraction.

3. Hope is *facundus comes*, very merry Company; in *Heb. 3. 6.* You read of the *Rejoycing of Hope*; Hope tells us pleasant Stories of the better things God hath provided for us, even as an Heir in the time of his Minority comforts himself with this, that Non-Age will not last always. Thus of Hope.

2. As for Affliction.

This unto God's Children is no so forlorn a Condition, as Satan, the World, and a naughty Heart is wont to suggest, especially being considered, How it is Limited, and Treated;

1. Limited, for Affliction is so far from lasting always, as we read of it's *continuing but a while, a very little while*, *Esay 10. 25.* Ten days] Three days] a Night] an Hour] a Moment] a small Moment.]

2. Treated; You Parents do not turn your backs upon your Children, when they are in Sicknes, or other distress, but they rather have then so much more of

your Company and help ; and it is sweet to think of the Heavenly Father's Carriage in such a case ; what is that he saith of *Ephraim* ? *Since I spake against him I do earnestly remember him*, Jer. 31. 20. He thinks of his Afflicted Ones, pities them, puts them on to pray, as we use to say to a sick Child, what would my Child have ? And has respect unto their Prayers. *Motissima fandi tempora*, Times of Affliction are Opportunities for Supplication ; so *David* thought, and therefore said, in *Psal.* 86. 7. *In the day of my Trouble I will call upon thee, for thou wilt Answer me*. And thus far, my Beloved, you have been

Moved. Now,

In a Second place, you are

Directed, what Means and Helps to use, that so you may, as you are Exhorted, Live in Hope, while Living in Affliction.

And 1. Let the Word of Christ dwell in you Richly, according to that, in *Rom.* 15. 4. *Whatsoever things were written aforetime, were written for our Learning, that we, through Patience and Comfort of the Scriptures might have Hope*. The Scriptures are of Excellent use, not onely for the Teaching, but also Patienting and
com-

Comforting of us, and so the Helping of our Hope. Oh! then, as you would not cast away your Confidence, consult the lively Oracles, Hear, Read, Meditate, play *Job*, Dine, Sup over a piece of Scripture; *I have esteemed*, says he, *the words of his mouth more than my necessary Food.*

2. Keep Faith on foot, for, as you have heard, and from *Heb. 11. 1. Faith quickens up Hope.* The Afflicted Servants of God find in the Word exceeding great and precious Promises, and what says Faith to these? Why! That there's no question to be made of them, and therefore well may Hope expect the Performance of them. See *John 3. 33. cum I John 5. 10.* When you and I have a great Man's word for any thing, especially if we judge him a Man of his word, we use to be in good hope.

3. Pray over your Hope, according to that, in *Rom. 15. 13. Now, the God of Hope fill you with all Joy and Peace in Believing, that ye may abound in Hope.* The Apostle goes to God for the People, and so should we our selves; yea, to whom, I pray, if not to the God of Hope, should we go for Hope? So the Apostle calls him: Yea, and are you not aware, that he calls
on

on him even for abundance of Hope? Such encouragement we have to open our Mouths in the Case, and to open them wide. Oh! go to God, and say, Lord, our fears are great, and our Hopes small, but thou art the God of Hope.

4. Consider well both

God's Attributes,

And Acts;

1. What an One he is, that you should Hope in. That the great God is not like great Men, whose breath goeth forth, and in that day their thoughts perish. See *Psal.* 146. 4. *cum* 5. No, but he is Immortal; like as he also is Immutable, Almighty, most Merciful, and so forth.

2. What great matters he has done. How that he has made Heaven and Earth, the Sea, and all that therein is -- resume the 146 *Psalms*, and compare the 5. and 6. verses. He Commanded, and they were Created, and cannot then this great Commander Command deliverance at his Pleasure?

5. Keep your Evidences fair, for this is another great Help to Hope, as we may gather from the *Psalmist*, in that 145 *Psalms*, 6, where he speaks of a Man's Hope being in the Lord his God.

Lastly.

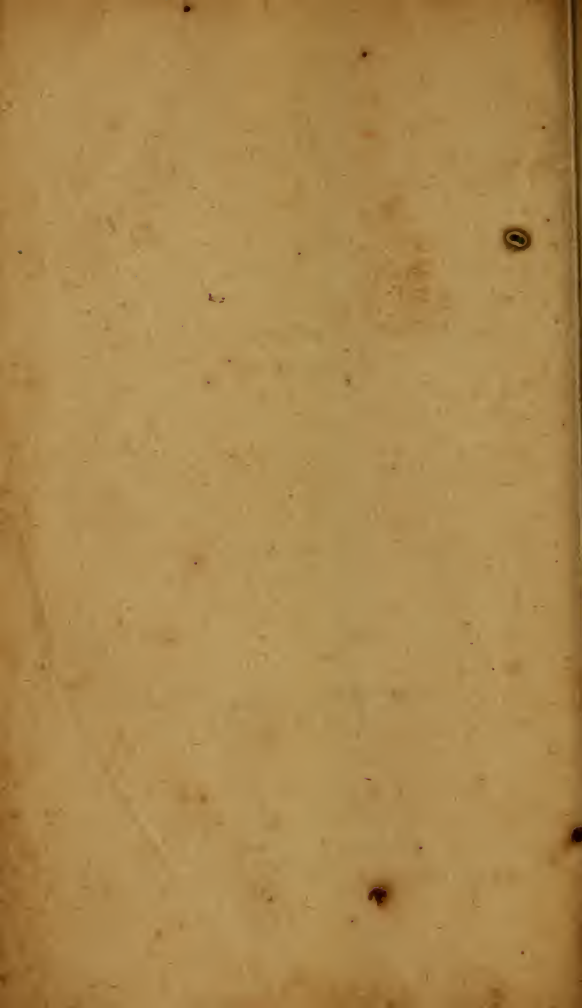
Lastly. Watch against Discouragements, answer them with as strong Resolution; according to that, in *Esay* 8. 17. *I will wait upon the Lord, that hideth his Face from the House of Jacob, and will look for him.* [I will] [I will.] And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them, which are Sanctified.

Hallelujah.

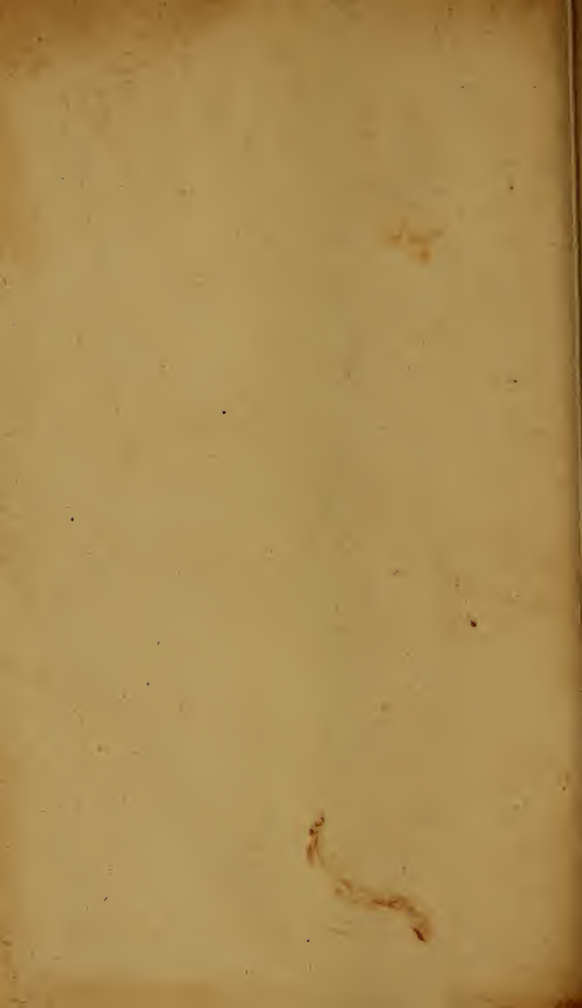
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